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To A Russet Leaf

By C. B. Maddock, Lorain, Ohio

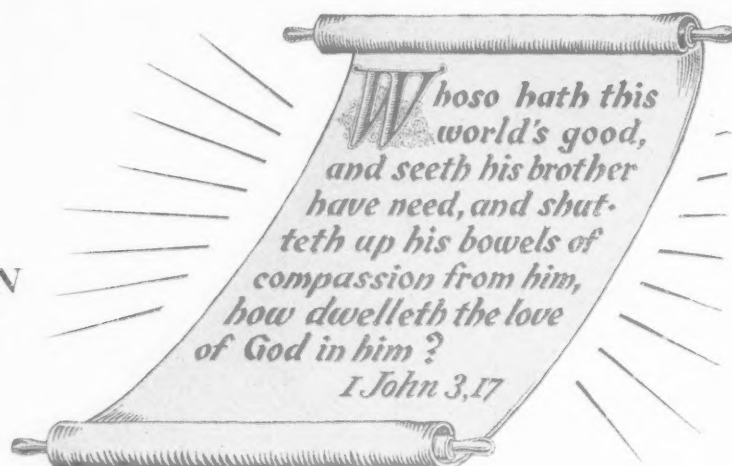
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Small russet, fluttering leaf,
Life is so brief!
Yet your sky was once heavenly blue.
All about you, golden butterflies flew.
Your green comrades called you,
Pink blossoms enthralled you,
And the moon saw her face in your dew.

Yellow leaf, tossed on the air,
Do not despair.
Though you drift from the tree, at its root
You shall nourish each fiber and shoot.
When raindrops have bruised you,
Spring sunshine diffused you,
Then new life—in blossoms and fruit.

The Love of God—Does it Dwell in You?

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New York Bible Society

Dept. 5L

5 East 48th Street, New York

Moody Bible Institute Monthly

OCTOBER, 1932

EDITORIAL NOTES

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.—Isaiah 13:12.

God does not say that a man is more precious than fine gold, but that He will make him more precious than fine gold. It

Cut from the Loaf is the possibilities which are latent in man that make him valuable above all the things which God has created.

The preciousness of a man depends upon what has been invested in him and what can be wrought out of him. It is the fact that there is in a man, in the shaping and transforming power of God, such possibilities of preciousness, that when he yields to those processes, and through the years they go on and on, and God brings to bear upon him all the enginery of love and grace until He has made that man over into a son of God, a developed Christian man—his intellect, all his sympathies and affections, all his will, the whole man trained and educated and filled with all the fullness of God—he becomes the most precious and sublime object in all the universe, save only God Himself.—C. I. Scofield, D.D.

Its cause is set before us in an extract from a recent book by Dr. H. C. Morrison entitled, *Is the World Growing Better or Worse?* wherein he quotes a

Cause and Cure of Suicide professor of psychology in one of our universities as saying to his class one morning:

If you young people have anything that you call religion, you would just as well throw it overboard now, for you will not have it when you shall have finished this course of study.

He quotes another in the same university to this effect:

If you young people have anything that you call souls, you may hitch them outside before coming to this lecture room. You will have no use for them here.

Its cure will be found in Professor Keyser's article this month entitled, "Christianity's High Evaluation of Man." As we read it, comparing its thesis with the belittling and cynical conceptions of Mencken, Bertrand Russell, H. G. Wells, et al, and the foregoing remarks of the university professors, we were anew impressed with the truth of the Psalmist's words: "The fool hath said in his heart, There is no God" (Ps. 14:1).

It was with this thought revolving in our mind that we chose Dr. Scofield's comment on Isaiah 13:12 as our "Cut from the Loaf" this month. Go back and read it again.

We call particular attention to a clipping in Potpourri this month, which we have

October, 1932

headed "Science Destroying Itself." It

is an excerpt from an editorial in the Richmond, Va., *Times-Dispatch* of last March, which carried the title, "Doubt in High Places." Our interest centers particularly in the circumstance that it reveals a somersault, for that is what it really is, in the thinking of Dr. Henry Fairfield Osborn, high priest of the evolutionary hypothesis in these quarters.

It was Dr. Osborn who dedicated his *The Earth Speaks to Bryan* to the young teacher, John Thomas Scopes, who started the celebrated Dayton (Tenn.) trial, which practically cost William Jennings Bryan his life. But now Dr. Osborn is unsparing in his charges that Lamarck, Darwin and the rest were all wrong in their explanations of evolutionary mechanics. He finds no error, for example, in the genealogy of the horse, and admits that its ancestor had in its germ-plasm an original creative pattern which was eventually to become the modern horse. This is creationism, of course, and therefore as the *Times-Dispatch* says, it shows that science "has a way of destroying its own jejune products more readily than have its opponents."

We are surprised that the press, both secular and religious, has not made more of Secretary Wilbur's wise words on this subject before the National Conference of Social Workers last summer. Before entering President Hoover's cabinet, Mr.

Child Welfare Wilbur spent years in the education of youth and learned something about them worth while. Therefore when he said that the present depression was likely to profit family life, it deserved a wide hearing. He set up the neglect of prosperity against the care of adversity so far as children are concerned, and said:

With prosperity many parents unload the responsibilities for their children on to others. With adversity the home takes its more normal place. There is no substitute for intelligent parental care exercised throughout the day, at meal times, and in controlling proper sleeping conditions at night. More important still, there is no substitute for the parent in the development of the spiritual, moral and mental makeup of the child.

He pointed to the reduced mortality rate for infants and children last winter as a proof of the truth of his utterance, and he charged the "faulty methods" of the social welfare workers with a high percentage of failure.

Of course, the Secretary's words were not to the liking of his hearers. When he concluded a score of delegates rushed up and sharply attacked his views, but he refused to retract any statement he had

made. Somehow we are glad of it.

A correspondent has sent us a clipping from the *London Daily Telegraph* speaking of the retirement from the bench of

An English Judge on American Films Sir Henry Dickens, K.C., the only surviving son of Charles Dickens, who will be eighty-four years old next January. He has sat as a judge at the Old Bailey for many years.

On being asked to what he attributed the crime wave among the younger generation, he replied: "Three things: the loosening of family ties, the loss of the will to work, and the influence of American films. The films," he added, "are bad in that they take the spirit of adventure, latent in all healthy boys, and turn it into the wrong channels. They do incalculable harm."

Many of us will agree with this English judge, but what can we do about it? One would think that an appeal to parents might accomplish much, but American parents are scarcely different from English parents, concerning whom Judge Dickens further says:

"Often I ask to see a youthful offender's father, to whom I say: 'Have you control over your son?' The answer almost invariably is, 'No.'"

In several, perhaps all, of our large cities nowadays, motorists carry on their windshields or on the extra tire on the rear of their machines, the impudent

A Dry Slogan slogan, "Repeal the 18th Amendment." We have wondered why

some bright prohibitionist did not start something to offset it. And now comes a business man of Macon, Ga., J. A. Giles, who can furnish a flag, printed on paper or cardboard for 10 cents, 100 for \$5.00, that will meet the situation quite well. Printed on the face of the flag are the words, "Obey All Laws," and pasted on the windshield will do much to create a sentiment for the right. As Mr. Giles puts it, "Unless the people right-about-face, respect and obey the laws of God and man, we are going to be blotted out." His local address is 212 First National Bank Building.

After writing the above, there came to our table another dry slogan containing a print of the flag and simply the word "DRY" in a bright blue color. This is furnished at two for 5 cents, or 100 for \$1.00, by Prohibition Facts, 986 15th Ave., S. E., Minneapolis, Minn. We consider it a Christian duty to mention these.

Our last issue had a contribution on this subject and here is another, for there

cannot be too much cheer in these days.

Cheer for the Depressed

A woman physician of California writes the Correspondence School of the Moody Bible Institute as follows:

This is the third course I have completed, and I think they are wonderful. They have given me a love for my Bible I never had before, and I find that instead of battling against this depression, I am leaning a little harder every day upon the Lord—my needs are supplied and my eyes and ears are ever on the watch for Christ's blessed coming.

This must be what Nehemiah meant when he said to the grieving and weeping Israelites, "the joy of the LORD is your strength" (8:10).

* * *

At the annual conference of the Louisville Baptist Theological Seminary last spring, one of the speakers spoke slightly of Bible institutes and men who take "short-cut two

A Good Word for Bible Institutes year courses" for ministerial work. But President John R. Sampey, D.D., arose and said, so it is reported to us:

I think Dr. _____ should know that while this seminary gives the highest degree (Ph.D.), yet it has no educational requirements for admission, and 29 per cent of our students are not college men, and some have not even had high school work. If a man's church feels that he is called of God to the ministry, and his character is

beyond question, we accept him as a student and let him take all that he can get.

Then turning to the speaker, he said: "I do not believe that Peter held a high school diploma."

* * *

Coming events cast their shadows before. This is particularly true in the case of the Antichrist who some day shall appear. Every once in a

Hitler the Latest Antichrist? while excited persons who think the Church will pass through the Tribulation, point him out in the person of one or another of our political or governmental leaders. During the World War Kaiser Wilhelm was their Antichrist, and within this decade Mussolini in their opinion has met the requirements, and last of all comes Adolf Hitler. Press service from the continent this past summer declared that so intense had the campaign in Germany become that it had taken on the proportions of a religious struggle. We quote:

Describing Hitler as a new messiah is not a rhetorical figure of speech. In Hamburg and in Mecklenburg Hitler's name actually is substituted for that of the deity in many printed death notices. Though the notices usually start, "In faith in God," in these districts Nazi death notices have been seen to read, "In faith in our leader Adolf Hitler."

Do not be deceived, dear readers. All these men may be pointing toward the Antichrist, cultivating the thought of him

in the worldly mind and thus preparing his way before him. But if you will carefully read Paul's Second Epistle to the Thessalonians, and especially chapter 2, your fears will be quieted so far as concerns the Church which is the Body of Christ. In other words, the Church is not waiting for the Antichrist, but for Christ Himself, "who delivered us from so great a death and doth deliver; in whom we trust that he will yet deliver us" (II Cor. 1:10).

* * *

As the secular press reported, Annie Johnson Flint found release, on September 8, from the suffering and invalidism of many years, and entered upon the perfect health and liberty of the heavenly life. Her seventy years were used richly and fruitfully in the use of her poetic talent. Her home in Clifton Springs, N.Y., was indeed the House of the Interpreter, and while she was widely known as the "Poet of Helpfulness," lovers of the Word of God found in her poems a depth of understanding of spiritual truth that attested her own victory over the physical chains that bound her.

Annie Johnson Flint It is to be hoped that Miss Flint's posthumous works are many, and that she, being dead, may yet speak through many poems yet to be published. *The Sunday School Times*, of Philadelphia, and the *Evangelical Christian*, of Toronto, Canada, have made generous use of Miss Flint's poems in recent years, and she had been a contributor also to the MONTHLY.

A Spiritual Tragedy, Oft Repeated

Editorial

"**B**LESSED is the man that walketh not in the counsel of the ungodly," says the Psalmist. "Be not deceived, evil communications corrupt good manners," echoes the heathen moralist, quoted approvingly in the New Testament. "Be ye not unequally yoked together with unbelievers," is the inspired teaching of the great apostle to the Gentiles.

These scriptures floated into our mind while reading the biography of Mark Twain. His biographer being the witness, he was an ungodly man, irreverent, profane to blasphemy, a strange mixture of benevolence and wickedness. But he wooed and won a girl—not easily, who was just the opposite to this, "conservative, dainty, cultured, spiritual." Brought up in a Christian home, and herself a sincere believer in Christianity, it is one of the strange paradoxes of life that made her the companion of such a man.

She undertook to change and improve him, doubtless with the same enthusiasm and confidence that other young girls have entered upon a similar task. Concerning his religious observances the beginning was easy enough. He had not at that time formulated any particular doctrines of his own, his biographer informs us, while a natural kindness of heart and love for his wife inclined him towards her faith. Family prayers were established in their home, grace before meals, and the morn-

ing reading of a chapter in the Bible.

What Wrought the Change

Just how long these forms continued is not known, but it was the Bible reading that wrought the change. As it continued, he realized that he had never before considered it from a doctrinal point of view, and as a guide to spiritual salvation.

"Livy," he said one day, "you may keep this up if you want to, but I must ask you to excuse me from it. It is making me a hypocrite. I don't believe the Bible. It contradicts my reason. I can't sit here and listen to it, letting you believe I regard it, as you do, in the light of gospel, the Word of God."

To trust the God of the Bible was to Mark Twain "to trust an irascible, vindictive, fierce and ever fickle master." It is needless to say that his young wife was deeply grieved, and one pursues the story of his life from this point with a new and a sad interest, to see how the battle fares. Not a battle between him and her, for they seemed to have loved each other, but between the forces of darkness and light as they operate in him and her.

By and by, offspring come into their life, and the little ones under the tender mother's care are taught concerning God and they learn to pray.

Thankfulness arises in one's heart as he reads the story, and the mother's hero-

ism, under the trying circumstances, stirs our sympathy and admiration. We wonder if it will continue? Will she be victorious? As we pursue the story, and forgetting that "dust to dust" and "ashes to ashes," have been said over her grave, and that of her husband, for these now several years, we almost find ourselves praying that she at last may win. But

A Crisis Comes

The family have taken a second journey to Europe, this time for a prolonged stay. The husband is writing a book, and they visit Germany, Austria, Italy, France. The wife has enjoyed the roaming, and her gain from it had been even greater than her husband's.

"She had lost something, too," the biographer admits, himself apparently an unbeliever. "She had outstripped her traditions," he writes. "One day, when she and her sister had walked across the fields, and had stopped to rest in a little grove by a pretty pond, she confessed, timidly enough and not without sorrow, how she had drifted away from her orthodox views."

"She had ceased to believe, she said, in the orthodox Bible God, who exercised a personal supervision over every human soul. The hordes of people she had seen in many lands, the philosophies she had listened to from her husband and those wise ones about him, the life away from

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the restricted round of home, all had con-
tributed to this change.

"Her God had become a larger God; the
greater mind which exerts its care of the
individual through immutable laws of time
and change and environment—the Supreme
Good which comprehends the individual
flower, dumb creature, or human being
only as a unit in the larger scheme of life
and love.

"Certainly it was the larger faith;
though the moment must always come
when the narrower, nearer, more humanly
protecting arm of orthodoxy lends closer
comfort.

"Long afterward, in the years that fol-
lowed the sorrow of heavy bereavement,
Clemens once said to his wife,

"'Livy, if it comforts you to lean on the
Christian faith do so.'

"And she answered, 'I can't, Youth
(she always called her husband, "Youth").
I haven't any.'

"And the thought that he had destroyed
her illusion, without affording a com-
pensating solace, was one that would come
back to him, now and then, all his days."

An Awful Tragedy

This is the tragedy of those two lives.
In all their ups and downs, and they had
many, there was nothing—neither loss of
fortune, nor death of loved ones, that
could compare with this.

Think of a husband feeling the need to
say to the wife he loves, and whom he has

helped to rob of the only real consolation
of her life, "If it comforts you to lean
on the Christian faith, do so," and to be
obliged to hear her say, "I can't, I haven't
any"! Taking away her prop and stay,
and having nothing to offer her in their
place. The thought comes back to him!
One could not envy him its recurrence.

But this tragedy, in its essential features
is oft-repeated. Sometimes it is the
Christian woman who has married the
unchristian man, and sometimes the
Christian man who has married the un-
christian woman. Why should they permit
themselves to fall in love with those who
do not love their Lord? Oh, the bitter-
ness of it at the end!

The end? Is there any end?

Christianity's High Evaluation of Man

The Last of a Series of Six Articles on

Modern Assaults on the Bible

By Professor Leander S. Keyser, D.D., Springfield, Ohio

IS MAN only a species of the animal
genus, or is he in a class all his own?
We hold that, according to the clear
teaching of the Bible, he is unique. It
is wrong to call him a rational or religious
"animal," because he is no animal; he is
man—*Genus Homo*. Nowhere in Holy
Writ is he classed as a superior animal.
True, he bears in his body and his in-
stincts some homologies with the animals,
but that is not a sufficient reason for
classifying him as an animal. The animals
have elements in common with the vege-
tables; yet the scientists do not call them
developed vegetables!

It is worth while to invite attention to
what the Bible teaches regarding the place
and importance of man. Begin with the
record of his creation (Gen. 1:27): "So
God created man in his own image, in the
image of God created he him; male and
female created he them." There is no hint
in the Bible that animals were created in
the divine image. Therefore man has a
unique distinction; he constitutes a genus
by himself, and ought to be classified ac-
cording to his endowments, which are per-
sonal, mental, ethical and spiritual.

How Man Resembles God

It is easy to see in what respects man
resembles God and bears the divine like-
ness. God is mind or spirit—that is, His
essence is psychical or spiritual. Man's
chief being, his soul or mind, is psychical
or spiritual—only man is finite, while God
is infinite. Is that not a striking similitude?

God is a self-conscious being; He can
say "I." So is man; he, too, can say "I";
and he knows what he means when he says
it.

God also has intellect, by which He
knows objects besides Himself. The same
may be said of man.

God has emotion; so has man.

God has will; man also has the power
of volition.



God is righteous; so man was originally
created a righteous personality.

These facts stamp him as a unique being
—a being of signal importance. Even in
his bodily structure he is unique and dis-
tinct. God took special pains to mold or
fashion (Hebrew, *yalsar*) his body, and
make it a fit habitat and instrument of his
soul (Gen. 2:7). He made him to stand
and walk upright, and did not form him
to "go on all fours," as the animals do.
He also has bones, tendons, joints, and
other bodily parts and organs that are
peculiar to himself.

How God Treated Man

The uniqueness and importance of man
is evident from God's treatment of him
immediately after his creation. God said
to the first human couple: "Be fruitful,
and multiply, and replenish the earth, and
subdue it; and have dominion," etc. (Gen.
1:28). Their superiority partly consisted
in the fact that they were to have dominion
over the whole realm of nature, including
the animal kingdom.

The second chapter of Genesis is com-
plementary of, not contradictory to, the
first chapter. That which could not be
told in the general account in the first is
supplied in the second. In this chapter we
find the account of fashioning man's body,
into which God breathed the breath of
life. Man thus became a living personality,
of so much value that God communed with
him, placed him in a garden (not a
jungle), bade him "dress and keep" it,
gave him special instruction, and then,
from his own seminal or procreative being,
formed a woman, who was of the same
genus as himself, to be a "help meet" for
him.

The signal value of the human family
is seen throughout the Old Testament in
the preparation for their redemption after
they had fallen into sin. Then, in the New
Testament dispensation, "when the fullness
of the time came, God sent forth his Son,
born of a woman, born under the law, that
He might redeem them that were under
the law, that we might receive the adoption
of sons." How important man must be in
the sight of God that He would send His
only begotten Son into the world at infinite
sacrifice to redeem him! Surely such a
sacrifice would not have been made for a
worthless creature.

The Worth of an Individual

Our Lord taught that even one individ-
ual of the human race is of infinite value.
"Likewise, I say unto you, there is joy in
the presence of the angels of God over one
sinner that repenteth" (Luke 15:10; also
7). Just *one* sinner! And He did not
designate what kind of a sinner, except a
penitent one—whether rich or poor, learned
or unlearned, high or low in the social
scale; but only one sinner who repents.
This proves the high evaluation that God
and His angels place upon just one individ-
ual among all the multitudes of the human
race.

True, while He was here on earth, our
Lord often spoke to crowds. But He also
often dealt with individuals. He stopped
the whole procession in Jericho to open
the eyes of Bartimeus, the blind beggar.
He took little children up in His arms,
and laid His hands on them and blessed
them. Why? Because He knew that each
little child was an immortal personality,
and so of infinite value. He preached
one of His greatest sermons to Nicodemus.
Another of His great sermons was
preached to the Samaritan woman at
Jacob's well, and she a woman of shady
reputation.

Yes, according to our Lord's teaching,
one person is of such supreme worth that
his coming to God in repentance is good

news to heaven, and causes the angels to shout their allelujahs.

And is not this a reasonable doctrine? How much are you, my reader, worth to *yourself*—yes, just to and for yourself? You are a sentient, self-conscious and immortal personality. Think for a moment what that means. Have you ever been happy for a single day? Meditate on the thought of being happy forever and ever! On the other hand, have you ever suffered anguish for a single hour? Think of the possibility of enduring eternal woe! Thus you will see how valuable you are in your own behalf and for yourself.

Christianity never belittles man as man. On account of sin man may be unworthy; but, thank God! he is not worthless. Had he been worthless, the Son of God would not have become incarnate and suffered the death on the cross to redeem Him from sin and its consequences. A diamond that has fallen into a puddle and become soiled, has lost none of its intrinsic value; and when it has been reburnished, it is of greater worth than ever to its owner, because that which was lost has been found. Immortal self-conscious personalities are God's diamonds, and when they are recovered, they are of infinite value to Him.

We Refuse to Shrive!l

Some of the scientists of our day are trying to make us shrivel up with a feeling of insignificance in the presence of this vast physical universe. The sun, they tell us, is many times larger than our earth, and there are stars many times larger than the sun of our solar system. Indeed, the more the astronomers increase the power of their telescopes, the more worlds and suns and systems they discover, until they find no limits to the physical universe. Now, they ask, what does little man amount to in the presence of this vastness?

What shall we Christian believers say in reply? What shall we say in answer to the assertion that we are so small, while the universe is so great? Well, for one thing, we refuse to shrivel up. We refuse to be cowed in the presence of insensate

material bigness and avoirdupois. Why? Because, by the grace of God, we are able to distinguish between quality and quantity. A diamond, though small, is worth much more than a boulder of common stone.

The universe cannot say "I"; it does not know that it exists. Which is the greater therefore, you or it?

You have intellect; you can perceive, form judgments, make scientific investigations. The physical cosmos cannot think and reason.

You have feelings, emotions; you can rejoice; you can aspire for high and holy achievements. The physical universe has no emotion.

You can will; you can choose between right and wrong. All the suns, moons and stars gleaming in yonder canopy put together cannot choose. They are mere mechanisms under the law of compulsion. This analysis is not meant to detract from their value, but to show that sentient and self-conscious personality is of greater qualitative importance than any amount of insensate material substance.

Why the Universe?

The question may be asked why God made so vast a physical universe. For a good reason. Because He knew that He would raise man from the dead, give him a glorified body, reunite it with his redeemed soul, and thus prepare for him a vast stadium for his immortal and joyful activities. With his soul man will have vital and blessed connection with the infinite spiritual universe; with his glorified body he will have a vital and happy relation to the vast glorified physical universe. This will be the "inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for the people of God.

Still another task lies before us, and this time it is not a pleasant one. We must show, by way of contrast, what belittling and cynical conceptions of man are held by unbelievers. When men reject the Bible and Christianity, they usually fall into a pessimistic mood and become disheartened and embittered. The following excerpts are the declarations of doubters.

Harry Elmer Barnes says that man is "the leading member of the simian group of animals." Again: "The study of simian psychology affords more in the way of a key to human behavior than all the books on theology ever compiled." The following is his estimate of man: "Man is a highly temporary episode on a most petty planet."

Listen to the scoffer, H. L. Mencken: "Man is a sick fly on the dizzy wheel of the cosmic universe, revolving twenty thousand miles a second; and religion teaches us that the cosmic universe was made for the fly!"

Another skeptic—a daunted and defeated one—is James Branch Cabell, who says: "Man is but a parasite on the epidermis of a midget planet; an ape who chatters to himself of kinship with the archangels, while filthily he digs for ground-nuts."

Pessimism of Bertrand Russell

Space cannot be spared for the quotation of a lugubrious sentence from Bertrand Russell; but it contains the following plaintive notes: Men, with all their devotion and aspiration, "all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system. . . . The whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins. . . . Only with the scaffolding of despair can the soul's habitation henceforth be built."

In a recent publication H. G. Wells takes pains to declare that he is not a Christian believer, not even a deist, and that he "altogether disbelieves in personal immortality." He admits that this doctrine affords rather slim comfort; but he says there is one bit of solace in it, namely, that, "when we are dead, we will not know it forever."

Kindly read, compare, or rather contrast, these plaintive and cynical utterances of doubters regarding the worth of man with the exalted conception of his immortal value set forth in the Holy Scriptures, which teach that, when only one sinner repents, the denizens of heaven acclaim the good news with transports of joy.



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"Wings of gauze and wax white petals"

A Miracle

By Edith Dunn Bolar, Tarentum, Pa.

Sailing there, through the air,
Creature formed of grace and light,
Iridescent, darting sprite,
Swift as sunbeams in your flight—
Tell me, what is it thou art?
Perhaps, a fancy of the sight,
Poised, a gleaming jewel bright,
O'er waters cool of sedgy pool,
There mirrored just for my delight?
Tell me, what is it thou art?

"A miracle! O wondering heart,
God's miracle set forth to show
The glory that He can bestow,
A glory that you, too, may know.
Free now am I, a dragonfly;
Yet, once I was a loathesome thing,
No jewelled eye, no shining wing,
In muck and slime a worm I crept:
O heart, who at thy fate has wept,
Be lifted up!" God, let me be
Shining and beautiful, and free,
A miracle brought forth by Thee.

Three Men

By Rev. Henry E. Anderson, F.R.G.S., Liverpool, England

PAUL'S first letter to the Corinthians is full of striking contrasts. Carnalities are contrasted with spiritualities. The transitory things of earth are put side by side with the enduring things of heaven. The natural man with his limitations is compared with the spiritual man and his possibilities. That, in fact, is perhaps one of the most striking contrasts in the whole book.

I. The Natural Man

The natural man is referred to in chapter 2, verse 14: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually judged" (discerned). Paul uses a very striking word for natural, namely *psuchikos*, which means "of the senses." James has the same word when he refers to the wisdom which is earthly, sensual or natural (James 3:15).

The natural man, therefore, according to both Paul and James is "of the earth, earthy." He can neither receive nor understand the things of the Spirit of God. They are folly to him. Being unspiritual he rejects God's things, though he may be outwardly influenced by them. In fact, in some respects he may be apparently quite a religious man. He is perhaps rather particular about outward forms and ceremonies, and yet be untouched by them. He has no objection to a bloodless gospel, to hymns in which all thought of the atonement is omitted, and he sees no harm in new prayer books which contain false doctrine. He claims to be broadminded. The natural man may be well educated, cultured, scientific, witty, philosophical, and brilliant, yet hopelessly in the dark as to spiritual things, with no personal knowledge of God and His ways. Our Lord speaks of the natural man when He says: "That which is born of the flesh is flesh."

Old Testament Illustration

An Old Testament illustration of the natural man is Cain. He wanted to come to God on his own terms. He was a specialist as far as "harvest festivals" were concerned. Yet why was that beautifully decorated offering not accepted? The answer is found in Hebrews 11:4: "By faith Abel offered unto God a more excellent sacrifice than Cain." In view of our understanding of the meaning of sacrifice as set forth in the Old Testament, it would appear that Cain rejected the way of faith, the way of redemption through blood.

Another Old Testament illustration of the natural man is in the story of Babel. What was Babel but organized godlessness, a civilization with God left out? There should be no difficulty in accepting that old-world story, for it is being re-enacted before our eyes in modern Russia. Russia has slammed the door upon religion. We read of the union of the godless and the anti-God confederacy. There is education without any recogni-

tion of God and a social life which has crushed every religious instinct. The devil of militarism has taken possession of Russia and God is defied. Sports and games have been turned into military training and preparation for war.

This is the Russian "tower" which is to reach to heaven. The natural man in Russia is very active just now. How striking are the words of Jeremiah (7:24): "But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward, and not forward." The natural man is always talking about the progress of civilization and of scientific knowledge. Little does he realize that unless there is moral progress men are going backward not forward.

Going Backward

It is said that an Arctic explorer traveling across the ice against wind and storm encouraged himself with the thought that he was making splendid progress. Only later in the day did he discover that his exertions had been for nothing. His bearings showed that he had been going backward all the time. He was on an ice-floe! That is the natural man. He deceives others and he deceives himself. The world is full of the doings and sayings of the natural man. His thoughts are to be read every day in newspapers and rationalist journals. But "God is not in all his thoughts." The natural man perhaps most to be feared is the brilliant writer so prominent in religious journals, who, through his critical pretensions, in the name of reverent scholarship, is robbing men of their faith. Beware of the natural man.

II. The Carnal Man

The carnal man is brought before us in chapter 3, verse 1: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal." Also in verse 3, "For ye are yet carnal." The generally accepted use of the term means fleshly, sensual. But here Paul uses the word as indicating lack of spiritual development. Weymouth translates it, "I found it impossible to speak to you as spiritual men; it had to be as to worldlings—mere babes in Christ."

True, they were "in Christ," that is, they had been converted, they were Christians, but from the spiritual point of view only infants. The thought is that of spiritual immaturity. So in chapter 14, verse 20, Paul gives the exhortation, "Be not children in mind." Children are undependable. In writing to the Ephesians, Paul says: "Be no longer children, tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14). How many spiritual children there are in the churches today! People who are ready to follow the latest religious craze, unbalanced and quickly unsettled. A further picture is given us in Hebrews 5:11-14. As to truth, he is dull of apprehension. Instead of teaching others, he has need

to be taught. He requires milk rather than solid food. Such is the carnal Christian.

Lot in Sodom

An Old Testament illustration is found in Lot, the nephew of Abraham. In obedience to God, Abraham leaves Ur of the Chaldees (Gen. 11:31) to go into the land of Canaan. He takes Lot with him. Their prosperity is such that it is deemed advisable to separate. Lot therefore chooses the well watered plains of Jordan, and pitched his tent toward Sodom (Gen. 13:12).

That was the beginning of all the trouble. In a short time he finds himself in the city itself and quickly rises to a prominent position. We are told that "he sat in the gate of Sodom" (Gen. 19:1).

Of course he ought never to have been there. It was all a grievous mistake. Instead of allowing God to choose the way for him he took his own path, as many another worldly Christian is doing today. It was a path which brought him no peace. He "vexed his righteous soul from day to day" (II Pet. 2:8). A righteous man, but utterly miserable.

How true this is to present day life! Many a so-called follower of Christ is living like the world, and that is why he finds it so difficult to testify against it. Let us give heed to the warning and beware of backsliding. To profess to be followers of Christ and at the same time seek worldly influence can only mean the loss of all spiritual power.

In contrast to this we see the possibilities for the Christian in Paul's picture of

III. The Spiritual Man

Paul sums up the spiritual man as being "in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption" (1:30). In chapter 3, verse 16, he is spoken of as being the temple of God. The Spirit of God dwells in him. That is to say, the spiritual man is under the control of the Holy Spirit. References to other parts of the New Testament help us to see all that this means,—

He is assured of sonship (Rom. 8:16).

He is sealed (II Cor. 1:22). Sealing always stands for possession as is proved by many a legal document.

He is sanctified by the Spirit (I Pet. 1:2). The primary idea in sanctification is separation.

He is anointed for service (II Cor. 1:21).

He is led by the Spirit (Rom. 8:14).

He prays in the Spirit (Rom. 8:26).

He has victory through the Spirit (Gal. 5:16).

So in this epistle, the spiritual man is one who is taught by the Spirit (2:12). He has a knowledge of the deep things of God (2:9, 10). He has the spirit of discernment (2:15). He has the mind of Christ (2:16). He works together with God (3:9). He builds upon Christ

(3:11). He manifests the spirit of love (ch. 13). He is a man with a great hope (ch. 15, the "glory chapter").

All this as a theological statement is perhaps very familiar, but what is it in our own experience? Do we, for instance, know what it is to be led of the Spirit? Do we ever hear a voice in the ear saying, "This is the way, walk ye in it"?

In the School of Faith

Sometime ago a man and his wife received a call from God to undertake missionary work in an untouched part of the world. They were joining a "faith mission." It was arranged that they were to settle up affairs and be in London on a certain day. A check was promised for incidental expenses.

After settling up their business matters they were left with only ten shillings in hand. At first they did not trouble as they expected the check. The check, however, did not arrive. Then it was that the

missionaries understood that they were to learn a lesson in the school of faith.

After much prayer the missionary said to his wife, "The principle of faith is to go as far as you can with what you have." They therefore took tickets to a certain town en route for London. This left them with six pence in hand. They then had a cup of coffee each and there was nothing left!

The next train to London was due in about an hour, so they walked up and down the platform continuing in prayer. After all, God had called them, He would see them through. A few minutes before the London express came in the people began to queue up for tickets. The missionary fell into the queue, still praying and waiting for the miracle. The queue got smaller and smaller, but in the heart of the missionary was undaunted faith.

Suddenly a man tapped him on the shoulder and said, "Why, I've been looking for you for ever so long. I wanted

to give you this," and he thrust an envelope into his hand which contained treasury notes sufficient to cover the cost of the rest of the journey to London.

God had not failed, and the missionary had graduated in the school of faith!

Someone perhaps says,

"What an Impossible Story!"

Thus speaks the natural man. "Why did not the missionary use his common sense and wire to London for the money or even borrow it?" Thus speaks the carnal Christian. "He dare not do anything else, for he knew that his faith was being tested." Thus speaks the spiritual man.

So in this epistle we find these three classes of men. The natural man is shown to be the unsaved man. The carnal man is saved and yet knows nothing of the controlling power of the Holy Spirit. The spiritual man is not only saved but is also filled with the Spirit. To which class do you belong?

Certain Men

By Rev. Benjamin C. Kelly, Tuscola, Ill.

JUDE might be called a disciple with a burning heart; burning with the fire from the altar of God. His fervent, jealous, honest love of the truth fanned his soul into a white heat. There are dangerous lightning flashes throughout this brief epistle as scathing as the torch that burns its way through case-hardened steel.

His Spirit Stirred

What intolerance! shall we say. What narrowmindedness! No, this servant of God is suffering in pain at the discord injected into the perfect harmony of the plan of redemption. It is the evident appearance of the foretold wolves in sheep's clothing fraternizing with the sheep, that stirs his righteous spirit to contend earnestly for the faith. With Christian forbearance he calls them "certain men," nevertheless he strips them to their naked souls and brands them as enemies of the gospel of Christ.

They are not monsters of iniquity. They are not without lawful moral restraint. Their impeccable covering of wool appears as white as the blood cleansed sheep of the fold. But they are intellectually and spiritually lawless.

A Changing Revelation

Jude calls them "wandering stars." The faithful and the true minister of the gospel travels in a well defined orbit. His mental bias and spiritual poise are governed by an unchanging law of gravitation. His life and ministry are guided by the faith once and for all delivered unto the saints. The unfaithful shepherds insist on a changing revelation. They direct their course by the light of personal experience and human investigation, but they do not know definitely where they are going. They are hoping they are in the way of moral and spiritual progress. They may be meteors flashing up for a time, brilliant

and illuminating, or they may be comets going on a glorious adventure far beyond the restraints of a well ordered system; but in either case they are wandering stars.

They chafe, with wounded pride, at the intellectual barriers beyond which the unlearned can find as sure a way by faith as the wisest savant. They despise the dominion over mind and heart claimed by the Word of God. They dare to break the first law of God for the human race: His sovereign right to rule over the intellect and spirit of man.

Like Spurious Coins

Certain men, that Jude has in mind, are like spurious coins; they do not bear the image and superscription of Christ, but are boldly stamped with the image of self. When they feast with you, he writes, they are feeding themselves without fear. They are the mockers who walk after their own lusts.

Their lust is not necessarily immoral, but an insatiable desire for self glory. Popularity, praise, and ecclesiastical power are their unexpressed but key words. Although they speak great swelling words of world service, human brotherhood, humanitarianism, they follow greedily the way of Balaam for reward.

Their apparent aim seems to be to win the admiration of men. They lust for crowds, admiring crowds, with radiant faces looking into their own with a worship that belongs to Christ. Like Absalom they kiss, and flatter, and steal away the hearts of the people from the patient unassuming servants of the Lord who are trying to point men to Christ and feed them with the Word of Truth. Free from the Devil-pressure that the gospel messenger must feel; proclaiming a religion gratifying to human vanity; cultivating a manner both authoritative and pleasing, they win an enthusiastic following and an apparent success.

The Charge against Them

The most serious charge which Jude makes against these false shepherds is a poverty of soul. They are "sensual, having not the Spirit."

They are perhaps wiser and better than some men of the world, but they are not the true followers of Christ through the power of the Holy Spirit.

The Spirit gives supernatural insight into the secrets of the Lord; the Spirit gives supernatural power for life and service; they are but natural leaders, having not the Spirit. This poverty of soul makes them inevitably false in doctrine and life.

The Way of Cain

They have gone the way of Cain, a way without true faith, a way without the atoning blood, a way without the answering fire from God. For the Lamb of God which taketh away the sin of the world they have substituted the fruit of the earth—a cultivated and winsome personality.

Amazing in its appeal to man, this offering of the earth is degrading to the gospel of grace, turning it into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Like Nadab and Abihu, they are offering strange fire unto the Lord. Their censers are the vessels of the Church, their robes are the robes of priests, their service is above reproach; but the fire is not from the altar of sacrifice.

Lacking the Spirit

The unity of the Spirit which transcends denominational walls, race prejudice, and social standing, unite true believers into loyalty for one glorious gospel of the blessed God. The introduction of another gospel into the sheep fold causes confusion and separation.

The false shepherds plead for a united

church, while they cast into the holy circle the apple of discord. They tearfully implore the tolerance of the meekest of the earth, while they rabidly mock them for their simple old-fashioned faith. What is the matter with these men who appear from time to time among the shepherds of Israel? Jude tells us: "These be they who separate themselves, sensual, having not the Spirit."

Our Need and Our Duty

With the alarming vision of certain men creeping into the holy circle of believers,

even appropriating the very seats of the mighty, our hearts ought to burn within us with a valiant love of the truth.

Perhaps the truth needs no defense, yet we need to build up ourselves in this most holy faith. We need to pray in the Holy Ghost. We need to snatch men from the fire that would destroy their souls. This way after all is the surest defense of our God-given faith. The mightiest wall we can build around the gospel is to make it the power of God unto salvation, for ourselves and for others.

The magicians of Egypt cannot work the wonders of God. Their hearts will fail them with fear when they see these wonders performed by others. If we call down fire upon our altars in the sight of all Israel, it will silence the great swelling voices of Baal. If we make the wisdom of God the shibboleth of a prophet, the tongues of the false prophets will betray them. If we ever keep the glory of God's supernatural grace shining like the sun in our firmament, these wandering stars will wander into other skies where they can shine.

The Man on the Median Line

By Rev. Paul M. Tharp, Bethalto, Ill.

THE underlying significance of my topic is service to man and for God. There seems to be a marked contrast between the teaching of Christ and the practices of men in regard to what constitutes personal greatness and public good. Many think that an exalted position with authority, wealth, and leisure are the parts of personal greatness. This, however, is not in accord with the teachings of Christ, who said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Whosoever will be chief among you, let him be your servant" (Matt. 20:28, 27). On the basis of these and other texts my topic has been formed to show how much Christ emphasized service as a factor in personal greatness and public good, and how far afield modern man has gone from the Lord's teaching.

Christ Knew Men

Jesus Christ "needed not that any should testify of man: for he knew what was in man" (John 2:24, 25). He knew the apathy of man on the one hand, and his pride and selfishness on the other. He saw these things in His own disciples before He went to the cross to die for them and thereby climax His unselfish service among them. He knew they were aspiring to personal greatness, rather than considering the bond and blessing of brotherhood. Thus He taught them by both precept and practice the dignity and value of service.

By placing the world in three classes, we find a very definite place for the median line of service. First, at the bottom, are those who are not able to serve themselves and must be served. Secondly, at the top, those who could, but will not serve and will be served. Between these are those who neither require nor desire to be served and will to serve. These latter constitute the median line of service. One of the most effective examples of this is our Lord's lesson on the neighbor (Luke 10:30-37).

Good-Samaritanism

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

This man belonged to the first class, those who are not able to serve and must be served. He was not to blame for his condition, but his misfortune was wrought by thieves and robbers.

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

These are those who will not serve and will be served. They are affected by professional lines, poverty lines and race lines, which separate them from the apparently unfortunate ones.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil, and wine, and set him on his own beast, and brought him to an inn, and took care of him."

This Good Samaritan represents those who desire to serve. He is the man on the median line. This is the service of love. "Love regards neither race nor nationalities, neither sinners nor saints, but goes where the need is greatest."

Our Present Opportunity

Perhaps the world had never presented to it a better object lesson for teaching, nor a better opportunity for applying Good-Samaritanism than now. There are scores and hundreds of human beings now down and out and unable to serve themselves or others. At the same time there is an upper class, who are giving a glance at the unfortunate and passing by on the other side. Some of them are making a pretense at helping, but their efforts are only a gesture. We read of their making gifts of hundreds and thousands of dollars, which perhaps is only a part of that which they have already taken from those who are supposed to benefit by their gifts. Thanks be that not all the rich and not all of the upper class are of this type.

It remains however in society today that certain fundamental principles of human relationships, which are essential to perpetual prosperity and progress, are perishing from the consciences of a great number of people. The business, legal and political moguls are not charged with the spirit of

righteousness, honesty and service, and the weeds of selfishness, greed and godlessness spring up in their place. As to God, many have but a vague conception of His being and character, much less His relationship to them. Men are rationalizing and philosophizing about God, instead of familiarizing themselves with Him through His Word, the Bible, so that a clear conception of the true God and His Christ is going into eclipse.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21-23).

Yes, there are many professing themselves wise, but they are wise in their own conceits. Many of those who make the loudest profession of their wisdom are in fact the biggest fools.

Closing the Mind to God

There are some who are even saying, "We do not need God."

Berlin scientists show that the operations of the brain are a sort of electric activity, and the brain current travels only in the "architectonic area of the cerebral cortex."

That cortex is a dark coating that covers the inner brain substance as bark covers a tree. Cortex means bark, in Latin. Materialists will discover in this further proof that man is a machine, needing for his functioning neither a soul nor a God, confirming the statement of the French scientist concerning God, "I have no need of that hypothesis."

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despicable, proud, boasters, inventors of evil things, disobedient to parents, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they

which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:28-32).

Men who close the doors of their minds and hearts against God, throw them open to many injurious guests who entertain with a vain show.

What God Requires of Man

God's requirements are quite simple and quite practical to the renewed man, but they are miserably lacking today among the unclassified masses of men.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

Doing justly is one of God's requirements, but it is apparent that justice has been driven from the arena and the bulls of Bashan are struggling for the mastery. In the words of Isaiah,

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."

The Modern Politician

Politics has left the median line of service and entered the field of competitive professionalism. The modern politician has the tongue of ancient Absalom, who stood in the gate and cried, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice" (II Sam. 15:4). Yet he was a kissing, lying traitor. So are many of the modern political aspirants. This type of politician looks at the office, not as a public office with obligation to the public, but as a private office with opportunity for reaping a personal fortune.

We have comparatively few successful politicians in office today. Too many of them are miserable failures in the sense of public service and welfare.

These conditions both in big business and in politics tend to pave the way for certain theories that have been advanced in hopes of finding a solution. But the theories are like their advocates, so far from God that they are a bigger problem than the one they try to solve. Two of them

that have already been tried are Communism, and the survival of the fittest.

Communism

There are those who ask, "After all is there any difference between Christianity and Communism?" While the two may be similar in some points, the answer as a whole is emphatically, "Yes."

Perhaps the communist could make a point of the case of Christ and the rich young ruler. Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven" (Matt. 19:21). But let the communist remember that "when the young man heard that saying he went away sorrowful: for he had great possessions," and Jesus, who was not a communist, did not shoot him in the back. He made no effort to confiscate the young man's property. He was a lover of mercy. But the love of mercy is not a characteristic of Communism. Communism can not solve our problem, for it has not the essence of brotherhood. Communism, like her contemporaries, is a lover of money, fame and power.

Survival of the Fittest

The survival of the fittest is allied with the doctrine of evolution. The theory itself has been abandoned in a sense, but the principle adheres in many forms of life, and by it the two extreme classes are increased. The self-styled "fittest" in their ascent from the common plane have no intention of stopping on the median line to serve. They purpose to ascend and ultimately be served by a sort of angelic ministry as a god.

The survival of the fittest is a cheap doctrine. It is selfishness gone to seed. In our Lord's lesson on the ninety and nine, we see a fair illustration of it except that in that case, the survivalists would be in the majority. The Shepherd, having secured his sheep in the fold, discovered that one was missing. The survivalist would say, "Lord, thou hast here thy ninety and nine. Are they not enough for thee?" In other words, the other one is not to survive, and is not worth the time and bother required to care for it. But the Shepherd would reply, "This is not purely an economic question. Life is involved. A soul is in need and I must go and save it."

The Shepherd was on the median line, and knew the value of life and the joy of service. He valued souls above silver and

gold, and service for others above self service and self-preservation. One of God's requirements is "to walk humbly with thy God." But the typical survivalist knows little of humility and less of walking with God.

The God-Man

Christ, the God-man, stood on the median line with one hand in heaven grasping the source of all power, and the other extended to earth grasping the lives of men and lifting them up to God. He drew men from both extremes to the median line of service. Those whom He saved, He instructed to serve.

So far as this life is concerned, it is apparent that Jesus saw no higher plane of usefulness for man than the plane of service. He did not favor the plane upon which the proud Pharisee lived, nor was He pleased to leave the impotent on the lower plane, but gave both the power and spirit to serve.

The World

The world today is in a state of perplexity and does not know the reason why. It is evident to some, however, especially to Bible students, that the trouble is not a new one, but simply a recurring old one. Man has gotten away from God; rejected Jesus Christ; abandoned the principles of righteousness; built his house upon the sand; erected his national, political, economic, social and moral structures without the chief corner stone, and his buildings have now collapsed into ruin and chaos (Acts 4:11). What the world needs today is not more legislation, more socialization, more taxation, nor even more relief bills. It needs to return to God, restore the fundamentals of right living, abandon selfishness, get on the median line of service and acknowledge Jesus Christ as Master of all. "One is your Master, even Christ."

"Humanity is one; no weakest brother
Can fail or falter, sin or suffer woe,
But that the suffering reacheth every other
And all the world with him doth fainter grow.

"Humanity is one; who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancor

He beateth down the steps that lead to day.

"Humanity is one; thou that o'ercomest,
O thou be strong for those who are but weak;

So shall a thousand triumph where thou winnest
And many find what few know how to seek."



"Into the woods the
Master went."

—Lanier

Why Is the Serpent Like Sin?

By Rev. Duncan McNeill, Chicago, Ill.

Now the serpent was more subtil than any beast of the field which the Lord God had made.—Genesis 3:1

IN MANY heathen countries the serpent is regarded as the common symbol of power and an object of religious worship. But the Christian regards the serpent as the personification of all that is evil and the symbol of all that is sin. It is one of the deadliest names ascribed to the Devil by God Himself, and the analogy between the serpent and sin is seen over and over again in the Bible. A prayerful study of this striking analogy will bring us to our knees for forgiveness. It will drive us to the Cross for safety. It will draw us to the throne of grace for mercy. It will rebuke our pride and promote humility. It will make us careful of our own steps and prayerful for the steps of others. It will make us love holiness and hate sin, and praise God for His great and everlasting salvation. In the first place I would suggest that the serpent is like sin because:

I. The Serpent has a Most Persistent Vitality

For two, three, and even four months the serpent lies in the brushwood, leaves, and dust; motionless, inert, and to all appearances dead. There is never a flicker of an eye-lid, never a quiver of the body, never the motion of a muscle. But woe betide those who are fooled by this torpor and apparent death. For at the end of those periods the reptile awakes from its deathlike sleep, and its wicked, beady little eyes spot the nearest victim. Then up comes the head, out goes the fangs, in goes the poison, and down goes the victim. And when the serpent is aroused from its torpor every faculty seems to have been recuperated and it is at its deadliest. At such times it can outswim a fish, it can outclimb a monkey, it can outleap a zebra, and it can outwrestle an athlete.

And sin is just like that. It also has a most persistent vitality. When we fancy that the vigor and the victory of the old passions are gone, sin suddenly springs into new life and freshness. Long after our regeneration when our personal holiness seems secure, the old serpent sin awakes and stings us again with his poison. For nowhere is it declared in the Bible that sin is dead in any one of us, but the exhortation is, "Reckon ye yourselves to be dead indeed unto sin."

A Dual Being

The Christian is a dual being, having two distinct natures; that which is born of the flesh, and that which is born of the Spirit. That which is born of the flesh is flesh; and I know that in me, that is in my flesh, dwelleth no good thing. Conversion does not change the flesh, and sanctification cannot improve it. It is corrupt, vile, rotten, filthy, deceitful and desperately wicked. The flesh is the old nature, sin in the concrete, an actual mass of sin which even God can never forgive.



Rev. Duncan McNeill

For God never forgives s-i-n, the *root*; He forgives s-i-n-s, the *fruit*. He judges sin, condemns it, executes it, and puts it away forever. So Christ who knew no sin, was made sin for us, that we might be made the righteousness of God in Him; and once in the end of the age He appeared to put away sin by the sacrifice of Himself. God judged Him, condemned Him, executed Him, and in Him put away sin forever. For Him a realization, for us a reckoning, until we receive the adoption, that is, the redemption of our bodies.

But that which is born of the Spirit is spirit, created in righteousness and true holiness; and that which is born of God sinneth not. So that while it is true that conversion does not improve the flesh and sanctification cannot make it one whit better, yet this does not mean that conversion cannot make us good men and women, or that sanctification does not make us holy. For if we reckon our old nature dead unto sin and mortify the deeds done in the body, we shall live in the Spirit; and when the flesh lusteth against the Spirit we shall not fulfil the lusts of the flesh, and the God of peace shall sanctify us wholly, preserving our spirits, souls, and bodies blameless (not sinless) unto the coming of our Lord Jesus Christ.

The Price of Peace

But eternal vigilance is the price of peace. Be ever on the alert for the old serpent sin and never let him fool you with appearances, which so often are deceptive. Remember Abraham, the friend of God, whose progress in fellowship with God seemed so sure and steady, when suddenly the old serpent raised its head and stung him, and the friend of God became a barefaced liar!

Think also of Moses, the meekest man on earth, whose holiness seemed so secure because he had seen God's face, when sin like the serpent aroused

itself from its torpor and its fangs sent the poison through his blood, and the meekest man on earth became the maddest man on earth; disobeying God and reviling the people, for which sin God forbade him an entrance into the Promised Land.

And do not forget David, the man after God's own heart, whose sanctification was so assured in that he was so tenderhearted that he could not slay his sleeping enemy. From this to higher and sublimer heights we follow him, until that fatal hour, when, swifter than the lightning stroke, the old serpent sin raises its head and stings him with its poison, and down he goes; robbing a woman of her honor, a husband of his wife, and an innocent man of his life. Yes, reckon ye yourselves dead indeed unto sin, but do not forget that both your old nature and sin have a most persistent vitality!

II. The Serpent has a Terrible Haunting Omnipresence

In lands where the serpent is most at home it is a plague to the people. For there is no place, however private and secure, but the serpent may wriggle its way in. It curls itself over the fence, it twists itself through the hedge, it bores itself into the wall. Even the houses and sleeping places are scarcely protected against its impudent and deadly intrusion. In spite of all the care taken to keep it out, yet it gets in, into every corner, cranny and hidden recess. And sometimes the serpent has been present when its possible victims denied it, or refused to believe it.

No Immunity

Missionaries have told me that in spite of all their care to barricade the holes and air openings, and after an extensive search for the reptiles before they went to bed, they have been aroused a few hours later with the sensations that they were all back in again. It was useless in some parts under certain conditions to expect immunity.

And that is how it is with sin. It is equally ubiquitous. It will appear when we least expect it and conquer us when we think it is far away. There are many things in life that we may miss or escape, but temptation will cross our paths every day of our lives. There is no place on earth where sin cannot enter. Where is the life, the family, the home, the church or sanctuary that sin has not entered? Its hateful, haunting presence seems to be everywhere, laughing at locked doors, barred windows, and sealed crevices. Some of us can even testify that on our bended knees at the throne of grace, we have heard the horrible hiss of the hateful serpent of sin in our ears. Yes, even the secret chamber of prayer may be invaded by sin.

Take No Chances

Do not let the subtlety of the old serpent fool you as it did Adam and Eve in the Garden of Eden. Take no chances by traveling along the dangerous edge of things. There is but one safe place for all the children of God on earth today, and that is at the Cross. For the Cross is not only the Christian's glory, it is also the Christian's safety and security. When you get away from the Cross you are at the mercy of your unrelenting adversary, that old serpent, which is more subtle than any beast of the field.

Let your prayer forevermore be this: "Jesus keep me near the Cross!" Keep under its shadow, child of God, for there alone is sin conquered, vanquished, dead! In all the world of God it is the one spot where Satan cannot touch you, where sin cannot befoul you, where scandal cannot stain you, and where shame can never cover you.

Beneath the gleaming glories of that Cross you may stand upon the peak of Mount Calvary and challenge the whole universe! Heaven, earth, and hell! "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:33-37.)

III. The Serpent Has a Horrible Fascination

The subtlety of the serpent is never more clearly realized than when it is bent on mesmerizing its victims. It can hypnotize with its gaze. It can hold them enthralled and helpless as it steals upon them with noiseless approach, perplexing them with its circling folds, until they are hopelessly and helplessly enmeshed like Laocoon and his sons, the mythological priest of Apollo. It can lure the singing bird from the tree top to its doom. It can lie at the den or hole of its quarry until the fearful and horrified things come out to meet their death. It has a horrible fascination for its victims which draws them on to destruction.

Sin Is Bewildering

And so sin bewilders us all, appealing to imagination and desire, until we are utterly confused and finally trapped and poisoned. Its coils gather rapidly and pitilessly about us, and its stroke flashes poison through our blood. To extricate one part of our being is but to entangle another. It is useless for us to try and match our puny strength against the strategy and glamor and legerdemain of the old subtle serpent sin. Although it is the oldest thing in the world, it always appears new to us, and although it is the ugliest thing in creation, yet it always seems beautiful to its victims. William Cowper wrote long ago:

Strange fondness of the human heart, enamoured of its harm;
Strange world that causes it to smart, and still has power to charm.

But, thank God, the head of that old Serpent has been bruised as God predicted it would be: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The serpent's heart lies under its head, where we would say its throat is, and this is the serpent's vital spot. Christ bruised Satan's head when He died on the Cross, and Satan bruised Christ's heels. The only death that causes bruised heels is crucifixion.

But soon the Lord Jesus Christ is coming to destroy the persistent vitality, the haunting omnipresence, and the horrible fascination of the old serpent sin forever. Hallelujah! He is coming to change these bodies of our humiliation into glorious bodies like His own, and *we shall be like Him*. No sin, no spot, no wrinkle, nor any such thing. Glory be to God and the Lamb! Until then the Cross is our safety and Christ is the lodestar of our lives.

CLOSER IS HE THAN BREATHING

How near God draws to me! How essential God is to me! It is in Him that I live and move. But I must be very blind. For I see so little of His proximity and His working. Secondary causes bulk far more largely in my eyes than the great and adorable First Cause. I do not think of the mountains round about me as filled with the horses of fire and the chariots of fire. Lord, quicken my dim and dullard vision, that I may feel Thee beside me now.—Alexander Smellie.

THE WAY TO REPEAL

The way to repeal is open now. The wets claim that the country is wet 5 to 1. Assuredly it was not dry 5 to 1 when the Eighteenth Amendment was adopted. Let them elect a wet Congress to submit it, and three-quarters of the state legislatures to ratify it, and they can take it out. "That will take too long," say the wets. It took us half a hundred years, so what's the hurry? Nobody is going to die of thirst, or suffer poverty by not spending their money for rum.—Clifton N. Howard.



A Road to Nazareth

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"Crushed by the Tempter"

By Rev. William M. Runyan, Chicago, Ill.

WHEN, some years ago, my evangelistic travels took me through the city of Chicago, I would at times stop at the Rodeheaver Publishing Company offices. On the occasion of one of these pauses I was offered the use of Charles H. Gabriel's studio, since he was not in the city, and there I was penciling a song.

"Are you a song writer? So'm I."

Engrossed in my work I had not noticed that a man, somewhat under the influence of liquor, had entered the room, until this question was asked.

"Yes, I occasionally write a song."

"What is your name?" asked the intruder, who had been attracted by the sound of music at the piano. I told him, and then inquired. "And what is yours?"

"Aw," with a grimace of displeasure, "I don't want to tell you."

The poor fellow though intoxicated was not too much so to be ashamed of himself, and he naturally hesitated to associate his name with his condition, for that name had a place in the music world.

But my curiosity was not so easily satisfied, and I suggested that he play for me one of his compositions. He drew up to the keyboard, and in a manner comporting with his condition managed to make his way through the chords of a much used gospel song.

"I have it!" I exclaimed, and spoke his name.

"I'm the fellow, and I guess I can't fool you."

We continued in conversation for some time. He became communicative, and gave me the story of some of his past experiences, of his interest in music and his love for song writing. He declared that even then some of the publishers were owing him for his compositions and were kindly keeping the price from him until he should quit liquor.

I asked him the cause of his falling away from the devotion to Christ that he had once known.

"My mother died," was his explanation, "and I was so broken up and so lonely that I weakened one day and took a bit of a drink, and it has led to this!"

Here was a sad sight indeed. This capable and talented man, not yet out of his thirties, could write the poem to which he would add beautiful music, creating a song that was in use in great tabernacle meetings, swaying multitudes of hearts; and yet he had been crushed by the tempter, a pitiful example of the power of sin.

I prayed with him. His heart was very tender and remorseful, and he was yearning for the old way of victory, and as he talked on and on of his regrets and lingering desires, he said:

"You know, there is one verse of a song that I believe is as true as anything that was ever written, and it is this,



Rev. William M. Runyan

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, awakened by kindness,
Chords that are broken will vibrate once more."

"A bunch of us poor drunks were in the back room of a saloon late one night," he continued, "and we had had our drinks and were just lounging and talking. One of the fellows at the table that night suddenly straightened up and asked a question—'Men, if you could do the thing tonight that you would rather do than anything else in the world, what would it be?'"

"Well, sir, that set us all thinking! We were sobering up, and that helped it along. After a bit one of the men answered the question.

"Boys," he said, 'there is one thing I would rather do than anything else in the world. Before I got like this I used to wear a rose in my buttonhole. How I do love roses! But I wouldn't think of touching one while I am this way! If I could do the thing I should like to do I would be clean and sober and dressed up, and, men, I would wear a rose right there!' tapping the lapel of his old, dirty coat."

The conversation went along; the men did some more sober thinking, and one after another indicated that

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore."

They were all under the spell of memories dear to their hearts. Another spoke up after a season of silence.

"Fellows, you think of me as an old bum without home or family. No sir, you're wrong. I have a wonderful wife and two children, a boy and a girl, sweet and fine. I can never let them see the kind of father they have, so I never go anywhere near them. They mustn't know. And if I could do the thing tonight that I would rather do than anything else in the world, I would be sober and clean and go home to

my family. My sweet, patient wife would again be proud of me; my little girl would fling her arms around my neck and kiss her daddy, and my boy would look up to me...' The poor fellow's face went down into his arms, and he tried to suppress the sobs that were threatening to master him.

"Say, friend," and my visitor was in dead earnest, "if all Christian workers could realize that the poor down-and-outers have a spark of good left in them, and some tender and good impulse to appeal to, maybe they wouldn't give us up for hopeless cases like they do sometimes."

He reached for his wrapped-up bundle and left the room. He had painted a picture on my heart that I have never been able to efface.

In my night thoughts a little while ago—whether dreaming or not I do not know—I found myself standing beside a newly harvested field of wheat. The shocks were beautiful and orderly, and heavily loaded with grain. Somehow I saw along the roadside the large painted sign, "Fanny Crosby's Field." On the various bunches of sheaves, as though each sheaf were a stanza of a song, I saw different labels, "Pass Me Not, O Gentle Saviour," "Jesus, Keep Me Near the Cross," "Blessed Assurance," and many others. But nearest at hand, where I could admire its ripeness, and the abundance of its golden kernels of grain, stood "Rescue the Perishing."

What shall the harvest be, when all the souls have been gathered in who through many years have been touched by that wonderful song of tenderness and sympathy?

The poor, stricken song writer, who that day opened his hungry heart to me so frankly, found, through grace divine, that

"Chords that are broken will vibrate once more."

He was later spiritually victorious, lived a life of sobriety and service, and some years after died in the faith. His wife, to whom he had been restored, in writing of that home-going, said, "I held his hand as he crossed over. He knew me and kissed me, and I said, 'Every one loves you, dear. Jesus loves you, and everything is all right.' He smiled, said, 'Yes,' and in a few minutes was with his Master. His passing was as sweet and quiet as a baby's falling asleep."

"I would like to tell you I carried my copy of your MOODY MONTHLY to prayer meeting this evening and testified to the people there assembled as to the value spiritually of the paper. I told them it was just full of good things and that I was so glad I was taking it because I felt spiritually hungry. Truly one can read it and feel it is good for the soul. I wish you all success in securing more new subscribers to one of God's own magazines."—L. A., Minneapolis, Minn.

Invisible Ally

Anonymous

I was unhappy.

Wounds had come unjustly—without reason.

Poor health was one.

Poverty, another.

Talents left unused because of circumstance.

Discouragement! Hidden forces seemed against me—one excepted.

I had an old Friend—invisible—whose unseen power had once been my stay
Until indifference and worldly thoughts
had brought about a parting;

Ally He had been. Could I depend upon Him now?

He could work wonders. Not a foe could hope to win against His willing.

"Father in heaven"—just a few words in earnestness and contrition,
Yet the prayer was answered.
Scarcely had the plea been made than God was present,

Bringing with Him strength and wisdom,
yes, and strange, unusual power.

In my hand He placed His own, with tenderness;

Kind and loving was His voice, as always.

"You have been hurt," He said, "because you were alone;

Together, you and I can find for every wound a compensation.

"To you, *poor health* has come,
But with it may come sympathy—understanding for the ills of others.

It may teach you to take care of your own body,

So that a longer life may come to you.

"*Poverty*, though dark as night,
May bring the light of truth about real values;

Greatest of all blessings, love itself may dwell in poverty;

And want has often led to great endeavor.

"*Talents crushed by circumstance!* This handicap is hard to bear;
But one talent cannot be crushed. This gift is friendliness;
You can be kind to those about you;
Greater recompense may come from friendships than from talents."

There was a pause, and by this time, I, too, had come to see things as my Friend could see them.

"*Discouragement!*" I cried. "With God, just one is a majority.
If God be for us, who can be against us?"

And then, once more, my unseen Friend smiled down upon me,
Took my hand within His own,
As I returned His smile, and looked into His face, with gratitude.

"Compensation, even now, has come to you," my Ally whispered.

With my heart I made reply.
There was no need of words to answer.

The Epistle of Jude*

A Picture of the Last Days

By Rev. James M. Gray, D.D., Chicago, Ill.

BY "the last days" in the title is not meant the last days of the world, which are a long way off, I think, but the last days of the present age or dispensation, which will culminate in the second coming, personally and visibly, of our blessed Lord.

There are others who speak of the Epistle of Jude as "a preface to the Apocalypse" because it shows the drift of the apostasy which makes necessary and certain the coming judgments on Christendom, the Jews, and the Gentile nations, which are revealed in that book.

Of this apostasy mention will be made again in a further article, but just now, following the thought of another expositor of the epistle, Rev. R. V. Miller, let me point out how rich it is in the great doctrines of the Christian faith, although it is limited to only twenty-five verses in our version.

Rich in Doctrine

In the first place, the epistle clearly teaches the doctrine of the three persons in one God. The Father and the Son are both mentioned in verse 1, and the Holy Spirit in verse 20, and in a manner to leave no doubt of the personality and the deity of both the second and

third members of the adorable Trinity.

In the second place, observe how much it teaches about Satan, his personality, power and dignity, and the kingdom of darkness over which he rules. Even Michael the archangel, when contending with him about the body of Moses, a mystery to be spoken of later, "durst not bring against him (Satan) a railing accusation, but said, The Lord rebuke thee."

In the kingdom of darkness there are apparently two classes of evil angels, of which Jude mentions but one—those "which kept not their first estate" and are "reserved in everlasting chains under darkness unto the judgment of the great day." There is strong reason to believe that these are the "sons of God" referred to in Genesis 6, and brought before us again in I Peter 3:19, 20 and II Peter 2:4, 5. (See the writer's *Spiritism and the Fallen Angels*.)

Angelic Prisoners

Satan may be ruling these, but, being prisoners in chains, they are inactive members of his army so far as harm to humanity is concerned. Not so, however, of the other class, who are actively engaged in evil. These latter are said to occupy the air, considered as one of the "heavenly places," from which they are to be cast down to earth prior to the Millennium, and at length go into the lake of

fire and brimstone "prepared for the devil and his angels" (Rev. 12:7-9; Matt. 25:41).

How unspeakably awful in their implication are those words, "the lake of fire and brimstone." We desire to hurry away from them, and yet their equivalent meets us again and again in this brief epistle—"the judgment of the great day" (v. 6); "the vengeance of eternal fire" (v. 7); "the blackness of darkness forever" (v. 13).

With what relief of heart and mind, and with what gratitude and praise to God do we hasten on to verses 14 and 15 and especially 21, which tell us of the coming of the Lord with and for His saints, and the mercy which will be manifest in that day to all them that believe!

Old Testament Confirmed

Jude says a good deal about the Old Testament, considering the small space in which he says it. I mean a good deal to confirm its historicity and authority. And I especially mention this because in our time so many professing Christians and even so-called Christian ministers are ignoring the Old Testament if not rejecting it altogether, notwithstanding it is the major part of God's Holy Word.

Let the reader note for himself how verse 5 confirms the Egyptian deliverance of the Hebrews and their subsequent pun-

*First of a series of three articles which appeared originally in *The Alliance Weekly*.—Editors.

ishment for their murmuring in the wilderness; verse 7, the overthrow of Sodom and Gomorrah and the reason for it; verse 11, the unbelief of Cain, the covetousness of Balaam, and the jealousy of Korah; verse 14, the godliness of Enoch and the prediction of Daniel.

The marginal notes in one's Bible will help to make this very clear and open up to the Bible student a mine of rich ore for his use as a Christian worker as well as for the enrichment of his own soul.

Outline of the Epistle

In the conclusion of this first article of a series, let me suggest a broad outline of the whole epistle, which will be worked out more in detail in the two articles to follow.

The first division is the salutation usual

in the epistles, and covering in this case, verses 1 and 2, giving the name and identification of the author and the benediction breathed out upon the saints to whom he writes. For the description of the latter consult also the Revised Version.

The second division states the object of the epistle and covers verses 3 and 4, about which more will be said in the next article.

The third deals somewhat at length with the false teachers, to withstand whom the epistle was written. This division covers verses 5-7, revealing that the false teaching was augmented in its unholy influence by the carnality of the teachers.

The fourth, covering verses 8-13, describes the teachers more particularly, and in vivid symbolism points out the nature of their teaching.

The fifth, verses 14-16, points out the fact of great importance, that they were foreknown and that the people of God in all the ages had been forewarned concerning them.

The True Church in Contrast with the False

The sixth division, verses 17-23, passes from the false teachers and their teaching to a picture of the true Church in sharp contrast with the false; while the seventh and last, verses 24 and 25, contains a beautiful and comforting benediction, and an ascription of praise in which I trust all my readers will unite with me: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

I Was *and* I Am a Congregationalist

By Rev. Josiah Kidder, Northfield, Minn.

I WAS, so to speak, born a Congregationalist. That was in 1850. At about 1863, or 1864, I joined the Congregational Church. For more than forty years I was a pastor, or tried to be, of Congregational churches, and I am a Congregationalist now as truly as I ever was, or even more so.

So often it is said, "Ministers do not preach as they used to," which is too true of most ministers. But the Bible teaches just the same as when it was first written, when unchanged by the copy or the wrong translating, and I believe just the same if not more strongly and more literally.

The Name on the Casket

But the Church that I joined over fifty years ago, as far as the management is concerned, has long been dead, a thing of the past. All that remains of it of any consequence is the name. After life has departed the human casket still retains the name. There was no funeral service as there should have been, and a great effort is made to convince people that the life is not yet extinct.

But with the rejection of the Christ of the Bible, where is the life of the Bible? With the rejection of the Christ of the Bible all that is inseparable from Him must also be rejected; inspiration, the new birth, justification by faith, infallible teaching, remission of sin by His shed blood, miracles, the virgin birth—all are gone. There is not a sign of life in the dead body which has taken the name of the Church.

Modernism Equal to Mormonism?

To join in with modernists, and work with them and for them and to be counted with them, would be a departure far greater than to unite with any other Protestant evangelical Church of fifty years ago, if not even equal to the adoption of Mormonism, or Confucianism, as is admitted by the quotations in the June issue of the MONTHLY.

Therefore I cannot now say that I am a Congregationalist because many, at least, would take me to mean that I am a modernist or Unitarian. One way to avoid this is by saying that in principle I am a fundamentalist, which means that I accept the vital teachings of the Bible, which the modernists reject.

It is manifest that a great multitude of people actually believe they are members of Congregational, Methodist, Baptist, and other Protestant churches, when in fact they are members instead of modernist organizations. They are no nearer to what they suppose they belong than any Masonic or other secret lodge, or not even so near, except that they cling to the same name.

What Would Martin Luther Say?

Would, for instance, Martin Luther if alive, accept any organization of people whatever as a Lutheran Church, who reject justification by faith, and believe in salvation by forms and ceremony? No, never; he would quickly inform them that whatever they ought to be called they have no least right to call themselves a Lutheran Church.

If John Wesley were alive and the founders of Methodism, would they admit that any body of people who reject the deity of Christ and all that they accepted as the vital teachings of the Bible, are in any proper sense of the word a Methodist Church? They would surely tell them very quickly that except they admit the deity of Christ they have no least right to call themselves a Methodist Church.

All people who believe they are Methodists, Baptists, Congregationalists, etc., but are really modernists except in name only, are helping the modernists and the American Association for the Advancement of Atheism, to exterminate Christianity from the earth; and though so many Christians, or nominal Christians do not know this, the atheists do.

What Is an Unequal Yoke?

I would not like to buy the rope for

the mob to hang me and all of my family. We are commanded not to do so: "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11); "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14-18). If I belonged to a church of a hundred members of which fifty-one were not Christians, that would be an unequal yoke, for they could out vote me fifty-one to forty-nine, and my plain duty would be to shake the dust off my feet and get out: "Wherefore come out from among them, and be ye separate, saith the Lord."

Because of the prevailing custom, so that I might be understood, I have used the word "church," but I do not mean an organization dominated by a bishop like the commander-in-chief of an army. Of such an organization the Lord is not the Head. It belongs not to Him nor He to it. It must therefore belong to "the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Brotherhood in Christ

The children of God are an equal brotherhood. Of these Jesus Christ is the Head. They belong to Him, He is their Master, and their only Master. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Matt. 23:8-10). "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23).

If we help the modernists to kidnap all of the children from the Sabbath School, what will become of our children when there is no Sabbath School and no assembly of Christians in the whole world?

Boycott the modernists before it is too late. They would starve quickly but for fundamental money to buy food.

Fighting Demons

A Sermon by Evangelist W. W. Shannon*, Reported in the Berwick (Pa.) *Enterprise*

MY SUBJECT for tonight is 'Fighting Demons,' the demons of appetites, passion and lust. I want to speak to you out of my own experience of life. I believe I have a right to do this for I know something about life.

"As a preacher of the gospel I have not tried to meddle in the affairs of Berwick. I love this, the city of my birth, and I prefer to boost rather than to knock.

Knows of No Cess-Pools

"If you have any cess-pools of iniquity I have not seen them. One can generally find what he is looking for. If you want the low and base and sensual, you can usually find it in almost any city.

"I have not hunted up any bootleggers you may have for I want none of their goods. I do not know if you have any of these outlaws or denizens of the underworld, but I do know that old Berwick has some of the finest Christian people I have ever met anywhere in America.

"After all it is Christian character that counts for most in the life of a city. Character-building is the chief business, but unless God builds the house you build in vain.

"Man makes the state. The state does not make the man. For this reason we are not here to plead for better laws, or better roads, or better schools, but rather for better manhood—made better in accordance with the divine plan of regeneration. Therefore I am determined not to know anything among you save Jesus Christ and Him crucified.

Want Men for God

"We are not here to see how many grafters and bootleggers we can get into jail. We are here in an effort to get men to Christ and into the Church.

"We hear much these days about law enforcement and surely we need it. I believe America to be the grandest, greatest, and most glorious nation on earth, but I hang my head in shame when compelled to confess that it is also one of the most lawless nations on earth. I could not be true to my country and my God if I did not strike at this monster which, if it continues to live, will rob America of her greatness and her glory.

"I have no fears that any nation or combination of nations can tear the stars and stripes from the masthead, but I do fear those traitors within our country who defy our government and set at naught our constitution.

Self-Government First Step

"But the first step in law enforcement is self-government. When one tries to govern self he finds he has a lively fight

*Mr. Shannon was mayor of Berwick before his conversion to Christ some years ago. Later, coming to the Moody Bible Institute for training, he began work as an evangelist and now is representing the Institute in the field.—Editors.



Evangelist W. W. Shannon

on with these demons within his own life.

"Reform must come from within. You cannot legislate righteousness into the hearts of men. We cannot live without law, but it is only a restraint and not a remedy. It is absolutely necessary to have the law of man written on our statute books, but it is far more effective to have the law of God written on the heart and conscience of our people.

"We hear much about idealism and brotherhood, but how are we to attain them? Most men have high ideals, but how are we to live up to those ideals? Most men want to do right by their brother men, but some of us find a traitor within that would take advantage of a brother man when the opportune time comes.

"There are two great forces at work—good and evil. The tendency of the human heart is to do evil.

"Paul said that when he would do good evil was present, and the good he would do he did not, and the evil he would not do that he did.

Life Is Battle

"And who has not had just this experience? Life is a battle from start to finish. The greatest battles that have ever been fought have not been on the world's battlefields but upon the battlefields of human lives. The worst defeats of mankind are not when men haul down the flags of their country and surrender to the enemy, but when a man hauls down the pure, white, spotless flag of his own soul and surrenders to the evil one. These are the most ignominious defeats of mankind.

"What is the enemy against which we must ever battle? My answer is 'Sin.' These demons are but the offspring of sin. Sin is the tap-root of all evil. We must know something about this enemy else we will not know how to wage our warfare with it. The Bible does not leave us in the dark but reveals plainly the meaning of sin and its power over the human race.

What Sin Does

"It destroys the conscience of man and leaves him without a guide. Some men think that so long as they go according to the dictates of their conscience they are all right. But not so, for sin sears and destroys the conscience so that it is not a safe guide. The conscience is indeed quite a trouble-maker when one begins to sin, but as you practice that sin day after day you find that the conscience has gone to sleep. Sin has destroyed it.

"Sin destroys the power of resistance. That is why so many men are helpless in its grasp. They have become slaves to their sins. God knows many of them would like to break with their sin today but they cannot do it.

"You go to the man who staggers along the street almost daily and he will tell you he never intended to become a drunkard. You go to the man who has lost his fortune and his self-respect over the gambling table and he will tell you he never intended to become a gambler. But he played the fool, thought he could get away with the game, and now he is helpless in the grasp of this demon from hell.

A Nation of Gamblers

"Perhaps there is no sin more powerful than is the sin of gambling, the trying to get something for nothing. Jerry McCauley, former superintendent of the Water Street Mission of New York City, said he could tell of hundreds of men reclaimed as drunkards, but he could count on the fingers of one hand every professional gambler who had been reclaimed.

"Yet in spite of the demoralizing effect of gambling America is rapidly becoming a nation of gamblers. Not the low-down, back-alley type, but the refined, cultured, high-brow type who shelter this demon in their homes and their clubs. If the secret were known I believe we would discover that the Wall Street gamblers had much to do with the wrecking of the stock market.

Still Greater Sinners

"But why pick on the drunkard and the gambler? Are these the worst sins? No, there are some men who hold their heads high, scorn the drunkard and yet within they are burning up with lust. Human buzzards, they are slaves to the vilest, foulest, most loathsome demon of hell.

"What is the remedy? 'The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world.'

"Yes, Jesus Christ is the one who jumped into the arena, fought the battle with these enemies of man, triumphed over them, broke their power and set men free from their dominion.

Christ Gives Freedom

"It is said that after the Civil War (Continued on page 61)

Moody Bible Institute Monthly

The Bible in China's Revolution

By Rev. Carleton Lacy, D.D., Secretary, China Agency,
American Bible Society

MY FATHER established his press in Shanghai to print the revolutionary writings of Dr. Sun Yat-sen when no one else dared publish them. But he published not only Dr. Sun's works. On his press were printed also many thousands of copies of the messages of Jesus Christ, the world's greatest revolutionist."

With these words Madame Chiang Kai-shek accepted on behalf of herself and the president of the Chinese government copies of the Bible presented by the American Bible Society on the fourth anniversary of their marriage.

During the decades since her father, Mr. Soong, began turning out the gospel portions from his inconspicuous press in Shanghai, many millions of these books have been distributed to the farthest corners of China. Each one has carried its revolutionary message—revolutionary for personal life and social relationships.

Very largely because the Bible was translated into the vernacular a revolution in the Chinese language has taken place. Largely through the spreading of Scripture teachings a revolution has been taking place in the ancient religions of the land. Through the message of loving redemption individuals have been remade, homes have been transformed, ideals have been raised, and new meanings have come into life. A mighty revolution has been shaking, almost shattering, the land and all its institutions and customs. Traditions, government, industry, education, society, have all been in turmoil. And not least has been the spiritual revolution which even those hail who have not yet accepted the Source of the new life.

Christian Communism

Near the cradle of this country's civilization a group of peasant Christians are venturing to challenge Red Communism with a manner of life that resembles the early apostolic experiment. They are seeking to be led by the Holy Spirit; each member of the group is to read, study, and act on the teachings of the Bible. No vows are taken and no one is asked to come unless he is led by the Spirit. The men work in the fields, tilling and irrigating the land; the women carry on domestic duties. No distinction is made between *mine* and *thine*. The children are all being educated together, and all join in supporting the bright boy or girl for higher education without questioning whose he may be.

So cordial and so sincere is the atmosphere in these village communes that everyone admires the simple practicability of our Lord's principles. The groups are multiplying. Their only rule is to read

and study the Bible under the guidance of the Holy Spirit and act according to His leadership. They are finding that for themselves the Word of God is sufficient and competent to meet their problems of modern life. They are practicing a Communism not of taking but of giving, not of force but of love, not of mechanization but of personal freedom in God. Here is real revolution.

The Shantung Peasant in France

During the days of the World War a Shantung peasant found himself with thousands of his fellow countrymen digging trenches across France. What he saved from his earnings there, coupled with his travels and experiences, gave him leisure and prestige when he returned.

In his strange new life he took to study, and one of the first books he bought was a Bible. Its message gripped him. He could not leave it alone, nor would it leave him alone. No longer could he spend his days in idleness and reading. There was dynamite in the Book that blasted his old life. He became an evangelist and through his ministry that countryside has been turned upside down. Churches are springing up, demons are cast out, the sick are healed, those who sat in darkness have seen a great light. Southern Shantung has been having a new revolution.

A Szechwan man was traveling through the mountains, preaching and selling Gospels as he went. He fell among bandits to whom he continued to tell his story with earnestness. They thought him harmless and let him go. But when the robber chief had read his books, he sent after the man and from him received a New Testament, and later renounced his foot-pad life, persuaded his men to follow his example, and settled down to lawful life. He became a Christian and the recognized headman of the village. That was an orderly revolution for him and his community.

Two missionaries were carried off by a notorious bandit band. In their captivity they told the gospel message to their fellow prisoners. Their captors stood about casually listening. When some weeks had gone by the commander of the band summoned his missionary captives and forbade them preaching any more. It was freely admitted that his men had reported many conversions among the prisoners and such a growing interest among the bandits that there was fear of a revolution within the



Courtesy American Bible Society

"It's a Revolutionary Book"

band, as they were beginning to learn the truth that sets men free.

President Chiang Kai-shek

Not long ago we were the guests of President Chiang Kai-shek. He was feeling deeply the strain of office with its increasing perplexities. He was seeking Christian companionship and counsel. His political enemies and the impulsive youth of the country were shouting madly for war. General Chiang had chosen the better way. In his remarks that evening he declared unhesitatingly his choice.

"China," he said, "is going through a revolution, which may take just one of two courses; it may go the way of violence, destruction, hatred, Communism; or it must go the way of order, reconstruction, good will, Christianity. I choose Christianity."

Statesmen have not always seen the issues so clearly defined, nor have they always so positively made their choices. Surely during these ninety-nine years that the American Bible Society has been distributing in China the message of Jesus, the world's greatest revolutionist, the Spirit's blessing has been upon the seed that was sown and it is now bearing its fruit.

FIGHTING DEMONS

(Continued from page 60)

many slaves went right back into slavery not knowing they had been set free, or refusing to accept that freedom. This is true of many men today who are slaves to sin. Christ has set them free, but either they do not know it or they prefer to live in bondage.

"If Christ therefore set ye free, ye shall be free indeed. The more I believe that, the more I find it is true in my life and living. Faith is the victory that overcomes the world."

Nature's Paint Brush

By John Harvey Furbay, Ph.D.
Upland, Ind.

THE fall has often been spoken of as "nature's dress-parade." Some master artist has come through on the wings of the wind or the mist of the dew and touched every leaf with his brush, and left a trail of riotous beauty everywhere.

Painters who have mixed dyes and produced colors that have thrilled millions, stand in awe at the hues which surround them as nature continues her art exhibit. In vain they try to duplicate the picture. They combine colors and try to unlock the secret—but in vain. The best they can do is only a poor imitation of what nature does so easily.

Green the Outstanding Color

In the spring and summer the outstanding color is green. In the fall this disappears and is replaced by orange, red, yellow and brown. In our northern states the vivid greens of the sugar maple, white oak, and sumac disappear as a blaze of red takes their place. This contrasts strongly with the yellows in the hickory, linden, and poplar; and the dark greens of the hemlock, spruce and pine.

There are three chief color pigments in green leaves: green, yellow and orange.

The most abundant of these is green (called chlorophyll), and it dominates the others so that as long as the green is present in the leaf, the other colors do not ordinarily show, although they are there all the time.

How Red Follows Green

The green is produced only in the presence of light. There are a number of conditions besides loss of light which will cause the partial or complete disappearance of the green pigment. Low temperature, drought, injuries or diseases of various kinds will result in its loss. When the green disappears, the other colors (which were there all the time, but hidden) begin to appear. This is what happens in the fall.

Now what produces red leaves? This is not due to a pigment in the leaf all the



© Century Photos

time while it was green, but to a new color formed in the cell sap. The same color that is formed in beets, red cabbage, coleus and other foliage plants, and in many flowers. The brilliant red colors of fall are probably not due to frost, as was once supposed, but seem to be produced by a mild temperature accompanied by bright sunshine. In cloudy autumns, the leaves are likely to be a less brilliant red than in bright ones. Red usually predominates among vines which are fully exposed to the sunshine.

What Makes the Changes?

The many and varied colors of the autumn season are thus produced by countless different combinations of these basic colors of yellow, orange, brown and red which appear after the green color has disappeared. These changes are produced, as we have shown, by changes in the weather, in moisture, and in sunlight. Nature's paintpot, then, is found in every green leaf, but the display of colors is usually saved for the autumn season.

REVERENCE

This is the thing I know, on which if you labor faithfully you shall know also, that in reverence is the chief joy and power of life; reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living—great among the dead—and marvelous in the powers that cannot die.—Ruskin, *Lectures on Art*.

"I always read with interest the MOODY MONTHLY. You are editing an excellent paper. I think so well of it that I am personally sending it to several members of my own and my wife's families."—C. E. M., New York, N.Y.

Moody Bible Institute Monthly

O Maple Tree

By Sadie L. Miller, Upland, Ind.

O big, bare maple tree!
As from my window I now gaze on thee,
Why standest thou so still and cold and dark—
Just branch and bark?
Thou art not now what once thou wert to me,
O maple tree.

Thou seemest stark and dead!
Gruff wind with sharp-edged blade hath shorn thy head
And left thy boughs so bleak against the sky—
Sad breezes sigh,
As thy stript branches up toward heaven spread—
Thou seemest dead.

Thy leaves all verdant green,
Which once enriched and beautified the scene,
And cooled the brow that paused beneath thy shade,
Lived but to fade
And lose the splendor of their glorious sheen—
Thy leaves so green!

O big, bare maple tree,
Thou art not what thou seemest now to be;
For spring shall call and kiss with sun and rain,
And thou again
Shalt wake to bless the waiting world and me,
O maple tree!

The Total Eclipse of 1869

As described by the late Theodore L. Cuyler, D.D.*

ONE of the most sublime and awe-inspiring sights I ever witnessed, and yet one of the most difficult to describe, was the total eclipse of the sun as we beheld it here on Saturday afternoon. Others will tell you the story scientifically, let me jot down a few impressions of a scene that affected me as it did the children that stood beside me.

Augusta, a thrifty village of Illinois, was almost under the center of the total obscuration. "You could not have a better place to see it," said the astronomer of Princeton College to me a week ago. And not to see the eclipse in its totality is about equal to being half married or half converted.

At four o'clock we stood in the dooryard of my friend with smoked glass in hand; and as one of us was watching the blazing sun he exclaimed,

"There She Comes!"

When a boy I had read of this very eclipse, and of the moment it should begin. It did begin at the precise second predicted forty years ago! Such is the punctuality of the truth-keeping God. And will He not be equally faithful in keeping His spiritual promises? "Wherefore dost thou doubt?"

The shadow came over the sun *gradually* even as I have seen the shadow of a growing sin creep over a bright Christian character. The landscape around us began to look yellowish and ghastly. The grass seemed to be getting sick. Over the trees played a weird, lurid light, and every leaf hung perfectly motionless.

"Oh, see how queer those flowers look! And these currant bushes! It looks as if nature was getting the jaundice!"

An odd thought; and yet I do not know of any other idea that would more truly describe nature's ghastly hue.

"See who'll catch the first star," said one of our group.

The shadow deepened. The devouring moon pushed on, until the helpless sun was nearly smothered.

"There! look! look! See—see—it is *almost* gone!"

Only a minute more and it is total!

"Yonder is a star!" exclaimed one of our company. It was Regulus, blazing away close by the bed of the dying sun. However, Venus had been shining for full five minutes without our discovering her golden locks.

"Only a few seconds more!" But, ah! what a transformation do those few seconds work! Even as in a human history, the deed of a moment suffices to darken a destiny for life; and still worse, it flings its total eclipse over eternity!

"Total!"

We all exclaimed together. In an instant, in the twinkling of an eye, came down an awful shadow, as of a black wing, filling the whole heavens. It was ineffably

frightful. Coleridge's lines flashed into my mind in a moment:

The sun's rim dips; the stars rush out!
With one stride comes the dark!

To the north the horizon was dyed with a rich orange hue. But above us and around us the air seemed to be filled with fine black particles. It was so dark that I could not recognize a countenance a hundred yards off; and yet it was not the darkness of an ordinary evening. It was the darkness of death!

Above a group of trees before us a flock of birds flew wildly to and fro, as if panic-stricken. A couple of cows went lowing past the gate, the only sound in the awful stillness. Just over the fence a half dozen chickens had composed themselves to roost in a cherry tree. A dozen stars were twinkling in the various parts of the heavens. The air was still as midnight.

Darkness for Three Minutes

The best description I can give of the sun when in total obscuration is that it looked as if a circular shield of sheet iron had been riveted over it; and just at the lower edge glittered a bright, rosy clasp or nut as if it was the head of a screw which attached the black shield to the sun. All around that shield flashed the white rays of the corona. This corona had a shimmering, shivering brightness, and was fearfully and wonderfully beautiful. Its edges were not smooth, but scalloped; and from every point small beads of light seemed to float off into the sky.

The mighty pall of darkness hung over us for almost three minutes! During all that time every one in our group had a deathlike hue. So might have looked the face of the universe to the apostle John in some of his apocalyptic visions.

At two minutes after five as we stood gazing at the black orb, with its magnificent corona, a sudden flash of golden light burst forth from the northern limb. It was the most thrilling instant I ever knew, and the most splendid spectacle I ever witnessed. It was as if God had said,

"Let There Be Light!"

A sheaf of dazzling rays burst forth in a twinkling! The whole sky lightened instantaneously. I thought, the "sons of God" must have seen something like this when on creation's morn the first flood of radiance broke on black chaos at the Almighty Voice. He spake and it was done!

"Thou makest darkness, and it is night!"
"Thou coverest thyself with light as with a garment!"

And so, as we watched the blessed light burst forth, and, swift as an archangel, wing its bright way through the whole heavens and all over the earth, it was to us the most perfect of all images of the ineffable Lord Jesus. The Christ of Calvary breaking in on the midnight of a world lying in wickedness! Christ's sweet gracious word chasing away the darkness of doubt and unbelief from a depraved

heart! Christ's overpowering love turning the night of impenitence into a rosy morn of faith and joy! Christ the Comforter scattering the gloom which shrouds the chamber of sorrow!

The Lamb is the Light!

All these visions of our divine Lord were borne to us on wings of the first exelling sunlight. We saw the Sun of Righteousness with healing in His beams. We saw, as if pictured on the sky, the glorious miracle of grace when "old things became new" and spiritual death is turned into spiritual life; and in that wondrous transformation, "the Lamb is the light thereof."

Henceforth, I shall never point a poor sinner to the Saviour without recalling the delicious thrill of last Saturday's sunburst. And so on my own failing vision in the dying hour, when this world goes under eclipse, may the first glimpse of heaven break in ecstasy, and the Lamb be the light thereof forever!

MISTAKES OF EDITORS

Your Saturday editorial stated that "in pre-evolution days the story of creation in Genesis sufficed to show that the earth was not more than 6,000 years old." That is just what Genesis does not show, for it reveals that "in the beginning," at a date in no wise named, "God created the heavens and the earth." For aught we are told, ages may have elapsed, even the half billion years which some scientists estimate, ere came to pass the "waste and void" condition described in the next verse. Here fit in all the centuries that rock formations and displacements could possibly require. From the revealed nature of God we may well believe His original creation perfect.

But we see it at length reduced to ruin and chaos, perhaps by the wrong doing of Satan and a race preceding ours, if indeed the few excavated skulls about whose age anthropologists disagree so violently, really belong to any of the dates assigned. At this time, some 6,000 years ago, God restored the universe for human habitation, creating our race whose history alone the Bible is concerned with recording. We are not descended from earlier races, if such existed.—Rev. Harry E. Safford, in *Boston Herald*.

GOD'S WORKMEN ARE INVINCIBLE

May God give me the assurance of an eternal ordination. "Before thou camest out of the womb, I sanctified thee," He said to Jeremiah. When I am discouraged in spirit, this will renew my energy and enthusiasm: to know that God girded me, distinguished me from others, singled me out to be His ambassador and craftsman, before the mountains were brought forth, or the morning stars sang together, or the first ray of light shot through the gloom.—Alexander Smellie.

*From a volume by the American Tract Society.

Missionary Department

William H. Hockman

TWO PICTURES THAT TELL A GREAT STORY

First, the tree. It looks like just a tree—a fine specimen to be sure—such as one might see in almost any community in a dozen different countries. But if this tree could speak, it would tell a tale of horror, appalling and revolting, such as would make the heart sick. Under these spreading branches African chiefs of a former day used to hold their cannibal feasts. It was a sacred tree, dedicated to devil worship and fiendish festivals, where the darkness and degradation of sin-enraged souls brought forth such abominations as to make the angels of heaven shudder with horror.

In former days—only a few years ago—before European overlords made their authority felt in the interior, almost every one of Africa's innumerable tribes lived in a state of perpetual enmity with every other tribe. Each group looked upon an outsider as a natural enemy—and woe betide the luckless wanderer who was caught away from the protection of his own tribal habitation. In times of actual warfare—and warfare was almost perpetual—captives were destined to cruel torture, and usually ended up in the soup pot. Many have been the victims whose bodies were cut in pieces and hung on the branches of this sacred tree while the captors danced around in devilish glee in anticipation of the cannibal feast.

Habitations of Cruelty

And this shocking practice was but one of a long list of cruelties and abominations. One needs to read such a book as the biography of Mary Slessor to get a picture of the horrors and violence attending every-day life in primitive Christless Africa. One pioneer missionary, sitting in the court of a native chief, not so far from the site of this very tree, was horrified to witness what the chief considered a bit of amusement. The chief spoke a low word of command to two stalwart soldiers standing by his side armed with cruel blades like corn cutters. Instantly they rushed upon two women crossing the court, each man striking his victim one terrible blow in the chest, and thrusting in their hands pulled out the still beating hearts before the bodies had fallen to the ground. And this just to give his highness a bit of spicy diversion! "They were only women!"

The Other Picture

But many of these habitations of cruelty have been reached by the messengers of divine love and grace, and many of those who sat in darkness have seen a great light. There is a second picture. The people are black, but it does not look like the old Africa. What a striking transformation!

In the center of the group is graphically presented the culmination of a long drawn out conflict of Christian truth with the heart of heathenism as personified in the witch doctor. The witch doctor is usually

the first to oppose the missionary, carries on a relentless warfare against him by every possible means, and is the last to surrender to the new "Way" that transforms a community. This particular witch doctor while clinging tenaciously to his devil worship and delusions, has neverthe-



The cannibal chief's sacred tree

less kept abreast of the times by adopting the dress of Western civilization and by keeping his kit of divining implements in a modern trunk instead of the simple native basket.

Many folk imagine that when Western clothing and a few mechanical trappings go into a primitive community superstition and devil worship automatically go out. But, alas, such is far from being the case. Many individuals and communities on the borderline of advancing Western civilization are even more vicious and lawless than in their former primitive state.

A New Inner Life

Here is a case, however, where the chief defender of organized heathenism has been won for the Lord Jesus Christ, and has arranged to publicly declare his faith by destroying the implements and symbols of his demon worship.

The contents of that box have been used to maintain a reign of superstitious fear over hundreds of darkened minds. Powerful "medicines" they have been, purport-

ing to cure diseases, search out the perpetrators of crime, discover who had bewitched someone's mother, or work any desired mischief, even to magically causing the sudden death of an enemy.

It is a great day and a signal victory when some widely reputed witch doctor lays down his devil worshiping paraphernalia at the feet of the Lord Jesus Christ!

Will the reader remember that there are still countless hosts of hapless souls—indeed more than half the world's population—that are crouching in terror before the magic wand of the evil witch doctor or some other spiritual guides who deal in delusions equally dark.

THE FALLING OF A SHOE BUTTON

I was out alone, and it was just at the entrance to a chuckler (despised outcast leather workers) village that my shoe button suddenly came off, and as my shoe came off also, I was brought to a halt.

Now I had been debating within myself whether I should visit this village or not and had decided not to, as I wanted to reach another place a mile further on. But God has His own ways of bringing us into line with His plans. While searching for my button, a chuckler man came out and asked what I was doing, and on hearing, he helped me in my search. After fruitless searching, he offered to repair the damage, but as I was very doubtful if he had any buttons I went on hunting, and just as I was about to give up, I found my lost button. I asked the man if he would sew it on for me, and was congratulating myself that it happened just there by a shoe-makers' village. But there was something even better in store.

I followed the man into the village and came upon a crowd of men wrangling over the cut up carcass of a cow. The outcasts alone will eat the flesh of a cow or a bull, and then only of an animal that has died either from accident or sickness. A cow is never killed for food.

I left that unpleasant sight, and seated myself on a low stone wall by some stone idols near the shade of a tree. My benefactor came back very leisurely with twine and needle. A number of people came too, and soon I had quite a crowd. So



A converted witch doctor about to burn his outfit

while the button was being replaced (at a slow Eastern pace) I sang a gospel lyric and explained it, and went on to point out our sin and need of a Saviour. Then I told of the life and death of Jesus for us. They listened for the most part very keenly and interestedly.

I noticed one young fellow, looking very clean and smart, and thought perhaps he was of some higher caste. He said, as soon as I had finished, "My brother and I are reading one of your books." I said, "Where is your brother?" and was surprised when he pointed to the hero of the shoe button. I said to him, "Can you read?" He replied "Yes," and sent his young brother off to bring the books. Soon he came back with two gospels of Mark, one very dirty and tattered, the other nearly new. He opened the book and began to read to me saying, "Listen, this book has some wonderful words, what do they mean?" Passage after passage was read, and explanation and instruction given. How glad I was that I had been led to this spot contrary to my own plans. It was the last place one would expect to find any one who could read. And yet here were two souls reading the Word of God, and marveling at its wonders.—Mrs. Mary Dawson, in *Darkness and Light*.

A PROMINENT MOHAMMEDAN FOLLOWS CHRIST

From the Punjab, in India, comes news of the recent conversion of an outstanding young Moslem, who after carefully comparing the Koran with the Bible, wholeheartedly yielded his life to the Lord Jesus Christ. The young man is the son of a famous and widely acknowledged Moslem Doctor of Laws, the leading holy man and ecclesiastical ruler of the District of Jhelum; the family is directly descended from Hasham, the grandfather of the prophet Mohammed.

While but twenty-three years of age, Hakim Abdur Razzaq, is a graduate of one of the most distinguished Mohammedan universities, and a noted scholar of Persian and Arabic. After four months of wandering about as a secret believer he finally went to the home of a Christian friend and openly confessed Christ. Subsequently, in August, 1931, he was baptized by Rev. J. James, of the United Presbyterian Church.

When once the news got around, there was a tremendous stir in Mohammedan circles. His own father was stunned with amazement, and wrote his son a most pathetic and beseeching letter, seeking to persuade him to reconsider his ways and return to the family fellowship and the Moslem fold. An interview between father and son, lasting several hours, was marked by eloquent pleading on the part of the father, and equally eloquent testimony to his newly found Saviour on the part of the son, who confessed that he was now gladly willing to die, if need be, for Christ.

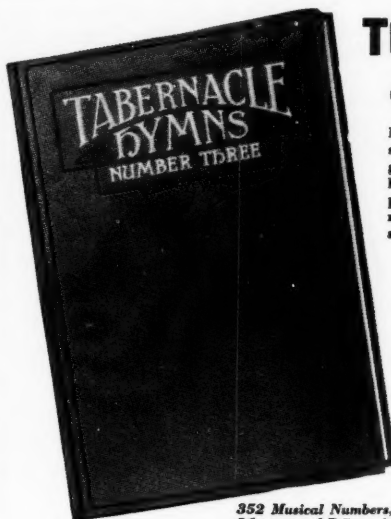
Throughout the whole district the Moslems are deeply agitated, but Razzaq loses no opportunity to witness for Christ, and is for the time being residing with Rev. A. W. Gordon for the purpose of studying the Bible.

ERECTING A SPIRITUAL EDIFICE IN NIGERIA

Writing from Kaltungo, John S. Hall, of the Sudan Interior Mission, tells of the recent completion of a much needed structure for Bible School purposes, with the necessary furnishings. It strikes one as somewhat incongruous to hear of mud seats and mahogany desks! But both mud and mahogany are very plentiful in that country. Accommodation has been provided for four hundred seats, in three de-

partments; two hundred men, one hundred women, and one hundred beginners.

The need for this ministry is supreme, from the fact that by the preaching of the gospel of the Book, four hundred people in a hitherto bookless tribe have arisen from the dead to walk in the light of Christ, and many others have learned to read His words. Christ indeed must shine upon these awakened ones, and through them His illumination should spread to the last corner of the field round about.



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Too easily the Christians might run to a false light, too readily in an infantile and spiritually naked state wrap themselves about with darkness once again. They must be taught the whole counsel of God.

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is over it is fully expected that the buildings will be filled to capacity."

HOW LONG, O LORD, HOW LONG?

Language utterly fails to convey a picture of the sufferings endured in sections of poor afflicted China. With the terrible scourge of famine, and the even more terrible scourge of fiendish bandits, the population is reduced to circumstances almost too frightful and shocking for contemplation. Quoting from a recent letter written by Mr. Nowack, missionary in the Province of Honan:

"While this spring's famine conditions will be even worse than those of 1929, there seems to be a temporary lull in the

realm of bandit activities, no doubt due to the fact that there is little left for them to rob or burn, and still less to eat, as the entire district has already been reduced to the utmost limits of the most abject poverty. Then too, thousands of the bandits have been killed by the soldiers during the past few months, while the balance have fled hither and thither to escape their doom. Their fiendish activities had certainly reached their climax during the fall and winter months, during which time additional thousands of poor helpless victims succumbed to their brutality.

"While many people are already starving to death at the present time, both here in the city as well as in the country, many more will no doubt be dying before the close of the spring, as the number of those in desperate need is already so great that no amount of famine relief work could possibly reach them all. One of our co-workers, who just returned from the country, told us that she could not find a bowl of flour to make a little food while at her native village. During the past month or two about 7,000 food tickets have been given out by the local relief committee, but we are told that these are hardly sufficient to touch the fringe of existing needs, and this relief is only a temporary boon which will be exhausted before the famine has reached its actual climax. The conditions are beyond description, and it is hard indeed to witness them without being able to give the needed relief."

How Can I Make a Missionary Happy?

Current reading material is scarce on the mission field. In fact some missionaries have practically none. That is why the MOODY MONTHLY is so important to them. They read it, study it, pass it on to other missionaries. Finally, after many months, each copy finds its way to a meager reference shelf.

The blessings that have been fraught through some one's Missionary Subscription Gift are recounted in the letters we receive telling of a deeper knowledge of the Word, renewed courage and zeal, and a more fruitful ministry.

There are now 40 missionary subscriptions that have expired. The Missionary Subscription Fund is exhausted. We can not carry the expense of renewing them without your help.

Shall we drop these 40 names from the subscription list or will you help by renewing ONE or more? Only \$2.00 is needed for one Missionary Subscription Renewal Order.

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REJOICING IN THE HILLS OF ASSAM

"Thursday, April 21, 1932, was a red letter day in the history of the North East India General Mission; for on that day the first graduating exercises of the Dinwiddie Memorial Bible School took place.

"The fatted pig was killed for the occasion, and over one hundred Christian visitors from the surrounding villages were invited to join with us in feasting and rejoicing, and in praising God for the first fruits of our Bible school. Our Christian visitors crowded into the little chapel and we were able to provide seats for about 250 people, while the less fortunate were contented to stand in the doorways and near the open windows where they also could enjoy the singing of the three different choirs and listen to the inspiring messages and testimonies given on that happy occasion.

Natives Sing Oratorios

"The church choirs from several other centers, as well as our own choir, sang oratorios from Handel and other musical composers. As we white missionaries listened to their singing our hearts were filled with wonder and gratitude to the crucified Lord who was the theme of all their oratorios; for surely the Lord has done wonderful things for the hill tribes of northeast India. Just think of it! The parents and grandparents of many of those singers were head hunters less than fifty years ago. Is it possible that the children and grandchildren of savage head hunters are singing from Handel's Messiah and other classical compositions? What has caused this great transformation among these uncivilized hill tribes in so short a

Moody Bible Institute Monthly

time? The answer to that question was given by the singers themselves in the theme of all their oratorios, i. e., the crucified Lamb of God.

"Surely the marvelous transformations through Christ and His gospel of the cannibals in the South Sea Islands and the head hunters of the hills of northeast India is one of the greatest evidences to the truth that Jesus was God manifest in the flesh; for only God Himself could perform such wonderful miracles."—Rev. Paul Rostad.

THERE WAS DEATH IN THE POT, BUT—

There is a plant in Venezuela, very common in the tropics, called yucca, the root of which is used for food. The sweet yucca serves as a vegetable, and takes its place in the stew along with the rest of the vegetables. The wild yucca, however, is very poisonous, and must be shredded and squeezed and dried to get out the poisonous juice before it can be made into the large flat cakes of cassava bread. Many are the tales of individuals, and even whole families, who have been killed by poisoning when they mistook wild yucca for sweet. Wild yucca is also used for making starch.

One day Senor F—, a bachelor believer from a nearby mountainside, came with his laundry, as was his custom, to the wife of one of our elders. "Senora Juana, will you do up this laundry for me, please?"

"Certainly," she replied, "but right now I have no starch to starch the clothes."

"I'll bring you down some wild yucca to make starch with, the next time I come to town," promised Senor F—.

A day or two later he was in San Juan again, but left without making any mention of the starch or the clothes. When Senora Juana went to make the noonday meal for herself and her daughters, the laundry already forgotten, she noticed a bag in the kitchen which held several nice big yuccas. "Sr. F— must have brought us a little gift," she said, and soon some of the yuccas found their way into the stew.

The stew was delicious, though the yucca did seem a trifle bitter, as if it were old. When the father came home in the evening they had saved some for him, too, but being tired he did not eat it until the next morning. The next day they cooked more of the yucca and ate it until all was gone.

It was near the end of the week when Sr. F— came after his laundry. "But Sr. F—," protested the elder's wife, "you didn't bring me any starch for your clothes."

The poor man stood aghast! Like a flash he realized what had happened to the bag of wild yucca he had brought for the starch. He couldn't have been more astounded if he had seen a ghost in broad daylight. Then when he could speak he told the family what they had done.

"Come with me!" he said to the elder, "I want you to see where I got that yucca!" And climbing the mountainside to where he had his farm he showed him where he had pulled up the yucca, in the very center of a patch of "spearpoint yucca," the most poisonous known.

"I know the meaning of that promise given by the Lord Jesus" (Mark 16:17, 18), said the elder, "because I experienced its fulfillment."—Harold R. Cook.

AN EAGER SWEEPER

The Persian of so-called "high class" is essentially a lady or gentleman; that is, above the mere thought of hard work. In the American school for girls there is therefore rather a problem in presenting dishwashing, sweeping, etc., as part of the regular school schedule. "Sometimes, however," writes Mrs. Robert N. Wright, "the girls respond in a surprising way. The duty of sweeping the floor was assigned to a young princess, for if she would do such work, all the rest were sure to follow. When the appointed time came, she set to work with such zeal the room was soon chokingly filled with dust. When the teacher advised her a bit as to a better method, the eager sweeper somewhat daunted exclaimed, 'Why, I thought I was doing it just as I should. I had never swept before in all my life, so I spent yesterday afternoon out in our backyard practicing.'"—*Tabriz News Letter*.

SOARING ABOVE DEPRESSION

Mr. Harry Strachan, director of the Latin America Evangelization Campaign, gives us a report that challenges both our praise and our courage:

"Large evangelistic campaigns have been carried out all over the continent, with thousands of people, representing all classes of society, coming to the largest theaters in the various republics visited, to listen for the first time to the wondrous story of redeeming love through Jesus Christ our Lord. Whilst numerous professions of faith have been made as a result, eternity alone will reveal the final issues of such labors.

"Then through our Bible institute—the only one of its kind in Latin America—we have been enabled to train a considerable number of native young men and women who have come to us from most of these republics with a view to evangelizing their own people. All those graduated, a goodly number, have returned to their own countries and are doing a splendid work there. This year will witness the largest number of students in training we have had yet. This special work, perhaps more than any other, is, we believe, destined to solve in the most satisfactory manner the problem of evangelization.

"But what is largely to prove of most importance and of far-reaching consequence is our forward movement of continent-wide evangelism. The aim is, as you know, to have a consecrated native evangelist and his wife, carrying on an intensive crusade of evangelism in every one of the twenty republics at the same time. While putting all the emphasis on evangelism, these twenty couples would of course labor in fellowship with the various evangelical organizations on the field, and thus help to extend, build up, and consolidate such work. Later on, added evangelists would be required for some of the larger republics. And when possible, we hope to place twenty efficient missionary couples of experience to organize, direct, and complete this continental ministry. What a glorious privilege then is ours!"

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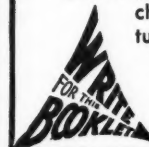
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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

SCIENCE DESTROYING ITSELF

Within recent weeks, Dr. Henry Fairfield Osborn, dean of American paleontologists, cut the supports from under every evolutionary hypothesis from Lamarckism to Darwinian natural selection and left the matter of origin of species where it was before 1859 when the great British naturalist published his great work; in short, a good word was indirectly said for the theory of creation.

The two passages in Dr. Osborn's remarks that threw the question of evolution into conjecture were as follows: "Variation of species is the result of an original creative pattern within the germ-plasm which was there from the beginning," and evidence now available "is antagonistic to the theory that nature does anything by accident."

The Return to a Creator

Wisely interpreting the scientific meaning of these apparently innocent observations, John O'Harra Cosgrave, writing in the *Saturday Review of Literature*, points out:

Darwin is thereby struck out and so is Lamarck. In the same swoop he removes adaptation, heredity, fitness-of-the-environment, even emergent evolution, as casual factors, and says we are compelled to return to a creative conception. Nor does it do him a bit of good to qualify the word "creative" as used without any of its old theological or philosophical connotations, or to insist that it is distinct from "created." Evade as he may, dualism is reinstated. Purpose, architecture, design, forbidden words under automatic determinism, regain legitimacy, and sooner or later, responsibility will rear its ugly head.

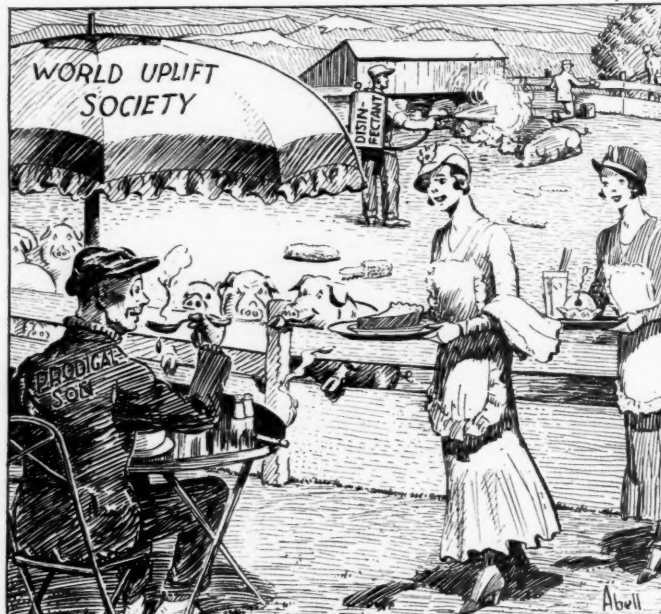
Such are the results of doubt when it arises in the high places of science. And that we may be witnessing the first tremors of a scientific structure built upon thousands of experiments is vitally interesting aside from the humility which such a spectacle might be expected to teach.—Richmond (Va.) *Times-Dispatch*.

A CALL TO PENITENCE AND PRAYER

A call to penitence and prayer, issued by

the Commission on Evangelism of the Federal Council of Churches, has this timely statement, "The Church dares not stand aside and whisper peace, either to itself or to the nation, when there is no peace. Only a national turning to God in repentance and moral restitution, seeking His divine forgiveness, will restore the spiritual health of our people. We have looked for signs of repentance and the fruits thereof. We have not seen them. On every hand there is the demand for

HELPING THE PRODIGAL ENJOY THE HUSKS AND THE HOGS



He is not likely to arise and confess his sin amid such efforts to improve his surroundings

prosperity but little evident desire to return to the ways of faith and prayer. The times are giving us moral discipline. God waits on man's response. No social or political awakening can arise out of religious indifference. The only adequate way is the way of Christ and the Cross."

The date set for the penitence and prayer observance is the week of October 2-8. A series of daily prayer topics has been prepared under the direction of the committee. These are available in printed pamphlet form and may be had through the denominational headquarters or from the Commission on Evangelism of the Federal Council. These prayer topics may be used in the local church, by prayer groups, and in the home. The daily prayer themes are—

Sunday—Oct. 2—"The Examined Life"
Monday—Oct. 3—"Penitence"
Tuesday—Oct. 4—"Confession"

Wednesday—Oct. 5—"Acknowledging God's Sovereignty"
Thursday—Oct. 6—"Prayer"
Friday—Oct. 7—"Consecration"
Saturday—Oct. 8—"Discipleship."—*Bulletin*.

A CALL FOR PRAYER FOR REVIVAL

In a recent series of meetings held in Philadelphia a group of men were led to organize a special movement that would call for prayer among all Protestant churches for a wide-spread revival. A number of interdenominational organizations and publications were invited to co-operate in the movement, and with their support copies of the call were sent out to between four and five thousand publications, organizations and ministers.

The call makes an earnest appeal to Christians everywhere to forsake their sins and to return to the simplicity of Bible faith, to pray more earnestly for revival within the Church, and to form prayer groups for united intercession. The following suggestions were made to meet the special needs of various prayer groups: (1) groups of women meeting in one another's homes, daily or weekly; (2) cottage prayer meetings for evening gatherings; (3) weekly prayer meetings for young people; (4) prayer meetings for business men at the noon hour; (5) prayer groups of ministers and church officers on Saturday night.

A call for a prayer conference for the people of God living in the vicinity of Chicago is announced by the Great Commission Prayer League. The League has secured the centrally located Moody Memorial Church for the conference which

will be held October 16-19. There will be sessions several times each day addressed by men who are recognized for their knowledge of the teaching of God's Word in respect to the privilege and power of prayer.—*Bulletin*.

WHY PRAYER MEETINGS ARE DULL

The primary responsibility for the prayer meeting rests upon the pastor, who all too often treats it as an incidental service and does not prepare for it or have any definite plans about it. The thing simply jogs along at a poor dying rate and the people take the same view of the service that the pastor does. There have been times when I had an utterly blank feeling when the opportunity was given for responses by the church. My mind had not been touched by a single spark of fire and simply refused to light up.

Moody Bible Institute Monthly

Many knew the experience of John A. Broadus when a young pastor in Charlottesville, Va. He had gotten hold of Conybeare and Howson's *Life and Epistles of Paul*. So Broadus began a series of Wednesday evening lectures on the apostle Paul which became the talk of the town, filled the church, drew from faculty and students of the University of Virginia, and revealed young Broadus as a man of mark not only in Virginia, but in all the land. To be sure, Broadus was a man of genius, but he got off the beaten track and made it worth while to come to prayer meeting. Then the people came.

The prayer meeting is often called the thermometer of the church. If that is true, many of our churches are at a very low ebb. It will pay any pastor to take the prayer meeting seriously, to put thought on his addresses, to have plans about them, and not to be afraid of giving the people some information. People who come to prayer meetings love to have real knowledge and it does not have to be dull.—A. T. Robertson, in *Western Recorder*.

THE CHURCH'S OPPORTUNITY

In many parts of the world religious leaders are expressing themselves almost unanimously as of the belief that present economic and social conditions are a great opportunity and a great challenge to the Church of God. In a day of almost universal prosperity men would not listen to the voice of the Church. Now when the things on which they had come to depend have failed them, they are more willing than perhaps ever before to listen to any voice that claims to speak with authority, and especially if it has a word of hope.

One writer says: "The Church has come to the kingdom for just such a time as this. The world is in a bad way and knows it. Like a vessel that has passed through many storms, she finds herself far from port, bruised and broken, off her course, compass unreliable, and no master hand at the wheel. It is a matchless day for the Church. It is her supreme opportunity."

Sheep without a Shepherd

Roger W. Babson in a recent article says that the people have lost faith in the bankers and political leaders and business leaders, and that they are as sheep without a shepherd. "What this world needs," he says, "is a great religious revival." We cannot have a return of prosperity, he insists, until unrighteousness and injustice are supplanted by righteousness and justice. "To accomplish this," he continues, "it is the duty of the churches to lead the way and help change the principles, motives, desires and actions of all people."

That the Church may take advantage of its opportunities, we believe it is necessary that certain things should be done.

Gospel Preaching

On the part of the ministry there is the necessity of preaching the whole gospel with all possible earnestness and dependence on the Holy Spirit. Included in that ministry there must be the word of comfort. Trouble is the universal human experience, and there is more of it today than at any time since the days of the World War. We must minister, as our

Master did, to the troubled spirit. There must also be the note of authority. In a day when so many things are shaken, through the gospel we are privileged to present "the things that may not be shaken." There must be the exaltation of the Christ in all of His love and sympathy and saving power, remembering as we preach that His gospel is still "the power of God unto salvation to every one that believeth."

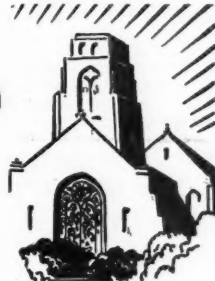
Christian Example

For ministry and laity alike there is the

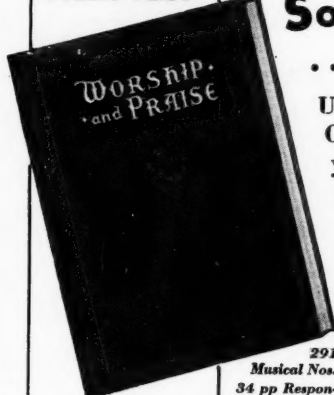
necessity of living Christ-like lives before the world. It is still true that what we are speaks more loudly than what we say. The most effective sermons that are ever preached are the godly lives we live before the world. When men see the power of the Christ exemplified in us they are more apt to desire that power in their own lives. As one has said: "It is through a revival of spiritual life within the Church that men without the Church find life abundant and eternal."—*Christian Observer*.

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And so in faith I send
Remembrance of the love that shall for aye
Exist between us two, O well-loved friend.

One of over 100 equally good Christmas, birthday, sympathy and other messages, many by Annie Johnson Flint. Cards only, 25c per doz. \$1.25 per 100. 40 cards and envelopes, or 60 cards only, \$1.00. (May be used as postcards with 1c postage.) Write for agents' terms.

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REACHING INDIA THROUGH THE VACATION SCHOOL

Professor B. C. Mukerji, speaking at the Madison Avenue Church, Borough of Manhattan, City of New York, on the eve of sailing for India after a three-weeks stay in the city, said the India crowds a population three times that of the United States into one-half the area. To understand the condition of these 350,000,000 of people one must realize, he said, that only 30,000,000 can claim any degree of culture. The vast remainder are in a primitive state of ignorance and superstition. "The shortest way to the redemption of a backward people," he declared, "is through their children. The most expeditious method of reaching the children is known as Daily Vacation Bible School work. In India this is called the student vacation ministry. The young college men and women of India to the number of nearly 1,000 are conducting during six weeks of their holiday approximately 600 of these religious schools, reaching the children of the depressed classes in large numbers." For two years Mr. Mukerji has been released by the Serampore College board from his faculty duties to give himself to this promising work.—*The Watchman-Examiner.*

A DOLLAR DOWN AND A DOLLAR A WEEK

A feature writer in the *Los Angeles Times*, says, "It is an appalling fact that before this depression broke upon us, we had produced a generation whose only outlet for self-expression was spending money." The credit system is necessary in our commercial age but it tempts people to live beyond their means. This system assumed its worst form in the installment plan. The individual payments were so small that people were tempted to buy what they could easily do without. The automobile, the fur coat, expensive clothes, and many other things which were not necessary, were purchased on this plan. Almost unconsciously, many purchased beyond their ability to pay. It has produced what is called "a dollar-minded society"—a dollar down and a dollar a week. Thus the scale of living was greatly increased. It trained us to demand things which before this the majority of people had never enjoyed. The present depression has been defined as "a time when people have to do without what their parents never had." No nation has ever approached ours in this extravagance. This has created an inward discontent in the minds of the young and a demand for luxuries which were beyond the ability of

their parents to provide. The artificially inflated taste has led to the incurring of debts which cannot be paid. Thus many have lost their homes. One needed lesson is that we cannot over-night provide ourselves with the ability to purchase anything we want.

Permanent prosperity will not come until the American people change their standard of living. A steady, discerning look at the past will tell us that we cannot get out of this depression until we go back to the simpler manner of life.—*The United Presbyterian.*

12,000 REQUESTS FOR PRAYER

In the twenty-second annual report of the Great Commission Prayer League of Chicago, it was noted that more than twelve thousand requests for prayer had been received from burdened fellow Christians the world over, and many remarkable answers have been recorded. There were some 13,000 "Watch Night" prayer appeals and 133,000 prayer bulletins mailed to editors, ministers and League members and more than 286,000 tracts and leaflets were sent out upon request. To help meet the expenses of the work, nearly \$8,000 was received in answer to prayer from God's people who are in the fellowship of prayer for revival.

Numerous revival prayer meetings for ministers, business men, students, and church members were held during the year with much blessing. Prayer conferences have been held in many eastern cities, and there are other openings for similar conferences in the West and in England. Many were blessed through the radio ministry.—*Bulletin.*

THE DAY OF THE DICTATOR

In a recent report from Germany Mr. Pierre van Paassen has shown how effectively President von Hindenburg overawed Hitler at a critical stage of the current crisis. While part of the German situation is shrouded in doubt, this much is obvious: Not von Papen, the Chancellor, nor the forceful von Schleicher, Minister of Defense, is the real ruler of Germany today. Hindenburg is the big boss.

The people of Germany re-elected Hindenburg as President by an overwhelming majority. The Constitution of Germany clothes the President with drastic powers in times of emergency. Hindenburg has shown that he is willing to use those emergency powers to the fullest limits.

In Anglo-Saxon countries there is a tendency to wax ironical at the nations of Continental Europe when these latter nullify or overthrow some of the institutions akin to our forms of democracy. The truth is that democracy is but superficially rooted in most of Europe, and there is no guarantee that it will ever take firm root in countries such as Italy, Poland and Germany.

Looking frankly at the present situation in Germany, it is obvious that ordinary democratic government is out of the question. The two most cohesive and dominant parties are Fascists and Communists. Both believe in dictatorship. Both openly declare their intention of inaugurating a dictatorship as soon as their own particular "Der Tag" arrives. With these two

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groups pledged to obstruct democratic government, Hindenburg had no alternative but "to fight the devil with fire."—*Toronto Globe*.

PROTESTANT HOMES SOUGHT FOR NEEDY CHILDREN

The Illinois Children's Home and Aid Society has developed as a part of its service a large number of boarding homes for children who are in need of temporary care. The children in these boarding homes are treated as members of the family, and, if old enough, assist in the household chores, even though the Society pays a small sum for their board and provides clothing.

Because of the unusual demands for the care and protection of needy children which the Society is seeking to meet at this time, it must secure some additional Protestant families who are in a position to provide temporary care for girls from twelve to sixteen years of age, and for whose care there will be some reimbursement.

Any family who can help should communicate with the Society at once by letter. Time will be saved if the communication will describe the home and provide facts concerning the members of the family. Before the placement of any girl a representative of the Society will call personally upon the family. Write to the Illinois Children's Home and Aid Society, 203 North Wabash Avenue, Chicago.—*News Letter*.

SUNDAY SCHOOL PERILS

One of the greatest perils of the Sunday School is that pastors will fail to recognize the supreme opportunity that it affords. This will result in one of two things. It may result in the failure of the Sunday School, which often cannot succeed without the fostering care of the pastor. If the Sunday School fails, then the pastor has lost his greatest opportunity. It may result in the estranging of the school from the life of the church. When a school succeeds, notwithstanding the indolence and indifference of the pastor, it is apt to consider itself separate from and independent of the church.

A second peril is the failure to secure properly prepared teachers. Our teachers must have some intellectual preparation. This is the day of education. Our high school boys and girls are fortunate in knowing some things, and unfortunate in thinking that they know everything. Woe to the teacher's influence if the class recognizes his inefficiency! But apart from the high standards set by these modern Solons, a teacher must know before he can teach, and he must know the Bible before he can teach the Bible. This is fundamental.

And, further still, the teacher must have conviction as well as knowledge. If our teachers read much, they will almost certainly have doubts they must face, fight and master in secret—in the wilderness with God—but when they come before their classes it must be with an unclouded face. They must realize that they are prophets sent from God with a message.

Another peril is moral weakness. Character is far more essential than culture. The most fervent and effectual sermon ever preached is the godly, consecrated

walk of the meek and lowly followers of the gentle Nazarene. The credentials of Christianity are the characters of those who have been transformed by Christianity's power. This is ever true, but it finds its greatest emphasis among children. They hear with one ear and see with both eyes. A teacher's character makes more impression on a child than the best teaching. Unspiritual teachers are a bane to any school.—*Watchman-Examiner*.

THE LIVE-AT-HOME FARM PROGRAM

The farmer withstands these hard times better than the city worker. He lacks cash for fertilizer, for repairs and replacements, and perhaps even for gasoline for his tractor, but he has in the soil and his own labor and in his home the first essentials for living, and not only is he digging in but city workers are moving back to the farm to dig in also. Thus to some extent specialized agriculture tends to break down in depressions as severe as this, and to revert

to general purpose farming in which raising a living is the first aim and raising cash the second.—*Bank Letter*.

PETITIONER

Like fretful children, crying for new toys,
We importune the Lord: "Give this—
give that—"
We clog the placid evening air with noise
Demanding rain—another love—a hat!

Does He not know our needs? This is not prayer.

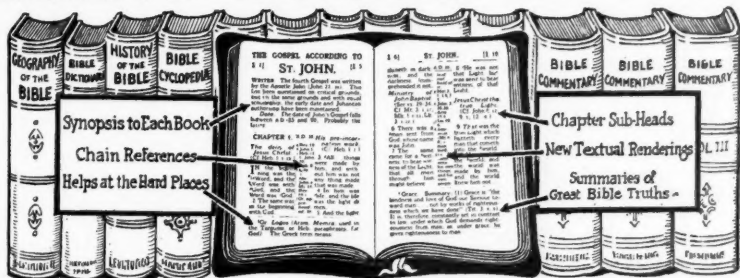
Rather should we, in all humility,
Murmur: "Then give me, Lord, the strength to bear

What I must bear. In all be Thou with me!"

'Twould be a sorrier world, more full of cares,

If God should answer everybody's prayers.
—Marjorie F. W., in *The Chicago Tribune*.

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The author is an evangelist among both Jews and Gentiles at the present time and has been actively engaged in several Bible Conferences throughout the country. Open for engagements, Conferences and single meetings.

Truth Illuminated

William Norton

"BLED TO DEATH" FOR MISSIONS!

Some good people, who proudly call themselves "loyal," say that the churches are being bled to death by their offerings for missions. One of their own number says that as long as their offerings for missions average only seven cents a member, it is amusing to talk of being "bled to death."

A people that cannot give seven cents each in a year without being "bled to death" must be somewhat anaemic!—Missionary Intelligence.

* * *

THE "BEST" PREACHER

At the time of his ordination, Howard, the youngest of her (Mrs. G. Campbell Morgan) minister-sons, was asked this question: "Whom do you consider the best preacher of the family?" It is more than probable that the question was intended to give the young minister an opportunity to name his father. Howard looked hard in the direction of Dr. Morgan, who was standing near him. Then, he very deliberately answered: "Mother!"—John Harries, in *G. Campbell Morgan*.

* * *

THE ROYAL ENGINEERS OF HEAVEN

Dan Crawford tells an experience he and his party had returning to his African mission field after a furlough. A stream which they had to cross was flooded, and there were no boats. It was very important that they make haste. The missionaries camped and prayed. While they were praying, a tall tree which had battled with the river for a century, perhaps, began to totter, and then fell—clear across the stream! "*The Royal Engineers of Heaven*," said Mr. Crawford, "*had laid a pontoon bridge for God's servants!*"—Otterbein Teacher.

* * *

REACTION FROM PARENTAL TRAINING

A great deal of nonsense is being palmed off about the reaction of the child from overstrictness in parental training. When I hear a man say, "My parents brought me up so rigidly that a reaction took place in my mind and I have turned away from religion," I have sometimes asked, "Did they teach you to be honest?" "Yes." "Were they strict about it?" "Yes." "Did they teach you to tell the truth?" "Yes." "Were they strict about that?" "Yes." "Has any reaction taken place on these points?"

No man learns the multiplication table from sheer love of it; but I never knew of anyone whose mind was in reaction against the multiplication table.—John Hall.

LOYALTY TO PURPOSE

The soldiery of our nation, in its splendid dedication in the World War, make us see the spirit which we are reverencing in these days. One of our brave young men, who returned with an empty sleeve, was met with this remark, "I see you lost your arm." "No, no," he replied, "I did not lose it, I gave it away."

In like vein one of the brave spirits of our American doughboys who had lost a leg in the great conflict, in response to the observation, "You lost your leg in France?" "No, no," he said, "I did not lose my leg, I exchanged it for a clear conscience."—Samuel McPheeters Glasgow, in *My Tomorrow's Self*.

* * *

THE QUICKENING SPIRIT

Suppose we saw an army sitting down before a granite fortress, and we ask how it is to be battered down. They point to a cannon ball. But there is no power in that! What harm can it do? They say, no, but look at the cannon. Well, but there is no power in that. It is a machine and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrow pick it up. Get this powerless powder and ball and put into this powerless cannon; one spark of fire enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that cannon ball a thunderbolt!

So it is with our church machinery of the present day. *We have our instruments for pulling down the strongholds; but oh, for the baptism of fire!*—Arthur.

* * *

COULD NOT BE "BOUGHT"

A recent biography of Stonewall Jackson opened with a fish story. It seems that Tom Jackson was a poor boy, left an orphan early in his life and he made odd sums here and there by selling fish. On one occasion he caught a beautiful bass, and a gentleman of the community, riding by on horseback and seeing the fish, offered him a dollar for it. "No," replied Jackson, "Mr. — has agreed to take all my fish at fifty cents apiece and he has taken a great number of small ones, and I think that he should have this larger one." The gentleman, still eager for the prize, offered Jackson a dollar and a half, but in resolute courage and thorough-going decision which marked his life to its close, Jackson immediately refused the offer.

We see here pictured the forming of that transcendent, decisive, ruggedly-righteous character, a character that stood up under the crushing responsibility and tests of his military career and which won for him a world-wide renown though he died at the early age of thirty-nine.—Samuel McPheeters Glasgow, in *My Tomorrow's Self*.

CREDIT OR BLAME?

A minister was passing a certain farm one day, when he noticed a fine rick of hay, just finished and ready for thatching. He said to the farmer, who was standing by, "That's a very fine rick of hay. Who made it?" "I did," said the farmer, "I made it."

A few weeks later the minister had occasion to pass the farm again. To his astonishment he saw that the rick, through a heavy gale, had capsized and fallen to the ground. He went to the farmer, and condoled with him on his misfortune, and again asked, "Who made the rick?" "There were several of us," was the reply.

That's it! *When things go well, we are apt to say, "I did it"; but when they go wrong, we say, "There were several of us."*—Selected.

* * *

THE UNSEEN HELPER

It was God who prepared the way for this happy reconciliation. A Methodist minister tells a story of his little girl, who, wishing to speak to him one day when he was in his study, came up the stairs, and, finding the door closed, put her small hand on the doorknob. The child's hand was too tiny to grasp the handle firmly enough to turn it. To her delight, however, the handle turned, the door opened, and she ran into the study, exclaiming: "Oh, Daddy, I have opened the door all by myself!" She was all unaware that her father, hearing her trying to open the door, had quietly got up from his chair and turned the handle from the inside. *Thus God helps us when we do our best, and He makes the impossible possible.*—The Christian Herald.

* * *

"WAS MARY A CHRISTIAN?"

In one of his *Quiet Talk* books, S. D. Gordon tells the following story:

"A prominent clergyman in New England tells this experience of his. In the course of his pastoral work he was called to conduct the funeral service of a young woman: who had died quite unexpectedly. As he entered the house he met the minister in charge of the mission church, where the family attended, and asked him, 'Was Mary a Christian?' To his surprise a pained look came into the young man's face as he replied, 'Three weeks ago I had a strong impulse to speak to her, but I did not: and I do not know.'

"A moment later he met the girl's Sunday School teacher and asked her the same question. Quickly the tears came, as she said, 'Two weeks ago, doctor, a voice seemed to say to me, "Speak to Mary," and I knew what it meant, and I intended to, but I did not, and I do not know.'

"Deeply moved by these unexpected answers, a few minutes later he met the girl's mother, and thinking doubtless to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly, 'Mary was a Christian girl?' The tears came quick and hot to the mother's eyes as she sobbed out, 'One week ago a voice came to me saying, "Speak to Mary," and I thought of it, but I did not do it at the time, and you know how unexpectedly she went away, and I do not know.'

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

FACE TO FACE

R. R., East Gary, Ind.

Question: Did Moses actually see the face of God (Exod. 33:11)?

Answer: Verses 20 and 23 state the opposite. See *Bible Problems Fairly Met*, page 66.

THE CHRISTIAN'S CROWNS

A. C., Chesterton, Ind.

Question: How many crowns are recorded in the Bible and where are they mentioned?

Answer: We presume you refer to the Christian's crowns. See the following references: I Corinthians 9:25; I Thessalonians 2:19; II Timothy 4:8; James 1:12; I Peter 5:4.

FATHER OF BELSHAZZAR

C. C. R., Brownstown, Pa.

Question: I claim that Nebuchadnezzar was the father of Belshazzar, according to Daniel 5:2. Am I right or wrong?

Answer: The term "father" as used in the Bible does not always refer to one's immediate progenitor. If Belshazzar were a grandson of Nebuchadnezzar it would still be proper to speak of the latter as his father (see Matt. 1:1). That Nebuchadnezzar was the grandfather of Belshazzar seems to be corroborated by Jeremiah 27:7, as well as by secular history.

HEALING AND THE ATONEMENT

T. H., Minneapolis, Minn.

Question: If the Hebrew words *choley* and *makowl* mean respectively physical sickness and physical pain, have we not the right to conclude from Isaiah 53:4 that healing is in the atonement? And does not the Holy Ghost settle this for all time in Matthew 8:16, 17?

Answer: Whatever may be the meaning of the Hebrew words we fail to see the conclusion drawn. While Jesus was alive and among men He healed them. He did not wait until after His crucifixion. Likewise did the disciples by a delegated power. As to the passage in Matthew, we have there one of the instances of general healing. Our Lord healed *all* who were brought to Him, without any mention of their faith, and without any reference to their sins or to His atonement for them. There is no intimation that any of them were even His professed disciples, while the essence of the gospel is, "Believe on the Lord Jesus Christ, and thou shalt be saved," not, "Believe and thou shalt be healed." For further light we recommend the booklet by C. E. Putnam, *Modern Religion-Healing*; also, *The Healing Delusion*, by Mrs. May Wyburn Fitch.

RACIAL ORIGINS AND DIFFERENCES

A. E. R., Chicago, Ill.

Question: How do you explain racial origins and differences?

Answer: The three main divisions of mankind are traced in the Bible to the three sons of Noah. The judgment of confusion of tongues and the consequent dispersion of the race, which occurred as the result of building the Tower of Babel, destroyed the unity of the race and caused separation and seclusion. Progenitorship, intermarriage, climate, environment and difference of language, are sufficient to account for racial origins and differences.

JUDGMENT UPON THE RIGHTEOUS

C. G., Jeanette, Pa.

Question: How do you harmonize Ezekiel 3:20 with the doctrine of eternal security?

Answer: The difficulty here is the statement that the righteous suffered the penalty of his iniquity and died in his sins. Since the plain teaching of the Bible elsewhere is that the one who is "righteous" because the righteousness of God has been imputed to him will never be forsaken and cannot perish spiritually, it is evident that righteousness here mentioned is merely external. The "righteousness which he hath done" quite evidently refers to his righteous deeds. But if such a man stumbles and falls he must suffer the temporal and physical consequences, one of which may be death.

A SIGN OF THE END

L. J. W., Marion, Ind.

Question: Our Lord said that when the gospel would be preached to every nation the end would come. What did He mean, and has the gospel been taken to every nation?

Answer: The reference is to Matthew 24:14. The "gospel" here specified is "the gospel of the kingdom." The coming of the kingdom should have its place in the present-day proclamation of the gospel, but probably there will be a special emphasis upon this phase of the gospel message immediately preceding the end of the age. The gospel has not yet been proclaimed to every nation and the end of the age will not come before Christ returns in person to execute judgment upon the world for its wickedness. But it is the belief of many well known Bible students that Christians should always be ready and watchful for the return of Christ to take the Church to Himself prior to His return to judge the world.

NO SECOND CHANCE

S. K. Q., Flagler, Colo.

Question: Is there any place in the Bible where it mentions Christ preaching to the sinners in hell? Or any place where it says when His body was in the grave His spirit was in Hades?

Answer: The only reference of this sort is I Peter 3:18, 19, which is generally acknowledged a difficult passage to understand. But so far as we know, sinners in hell will not have a second chance to be saved. The only opportunity of this kind that we are sure of is during the present life upon earth. See the September number of the *MOODY MONTHLY* for various interpretations of this passage (p. 28).

JUDGMENT OF THE HEATHEN

F. W. J., Milwaukee, Wis.

Question: What will be the future disposition of myriads of heathen who never had the law, as given to the Israelites, and who during the present dispensation die without any knowledge of the gospel?

Answer: The apostle Paul has dealt with this situation in his Epistle to the Romans. In the latter part of the first chapter (vv. 18-32) he shows that the Gentiles originally possessed a knowledge of God, but because they gave it up and became idolaters they were judicially abandoned by God. However, they still have the evidence of creation and in addition the law written upon their hearts and consciences (Rom. 2:12-15). Therefore they are to be judged by the light they have instead of either by the law or the gospel.

CHOOSING THE PREDESTINATED

R. A. B., Orange, Calif.

Question: How do you harmonize John 3:16 with John 15:16? Does not predestination mean predestined or chosen without our knowing it? Does it not mean causing us to accept Christ, while others are not so predestined?

Answer: Since "God chose us in him before the foundation of the world" (Eph. 1:4) it was without our knowledge. This choice was based upon God's foreknowledge (Rom. 8:29). Moreover, it did no



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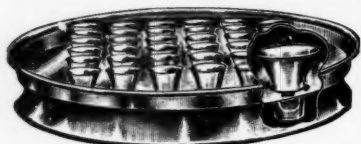
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CITY AND STATE

violence to our free moral agency. When Christ was preached to us we were conscious of freely accepting Him as our personal Saviour. There was no divine compulsion about it. At that moment the foreordination of God in our behalf came to a focus. In other words, people are saved not simply because God so foreordained and chose, but also because by faith they freely accept Jesus Christ as their personal Saviour. This is the proof that they were foreordained.

RECREATIONS FOR YOUNG PEOPLE

A. S., Reedsville, Wis.

Question: (1) Is it a sin to dance in public places? Should Christians go to such places? (2) Is it right for a Christian to play ball, golf, or go fishing or hunting on Sunday, dance Sunday evenings, and then try to justify himself by the fact that he attended church in the morning? (3) What recreational activities may Christian young people indulge in on Sunday or any time?

Answer: (1) In a general way sin may be defined as that thing which in any way is harmful to one's self or is displeasing to God. The harm may be either physical, or mental, or spiritual; and some things we do, though not seemingly hurtful to us, may cause a weaker brother to stumble, hence we should refrain from doing (Rom. 14:21). It is difficult for those who are infatuated with the dance to see any personal harm in it. But physical harm is not uncommon, one's mental state often is quite unfitted for the efficient discharge of one's work, while spiritual harm is certain and positive. No one who enjoys the dance with its excitement and worldly atmosphere and appeal to the passions, can escape unharmed. If one loves the dance and all that goes with it, he is almost certain to lose his love for the Bible, and will not enjoy the place of prayer. He may continue in a formal way his private devotions, but they will not mean much to him. They will not bring him into conscious fellowship with God. The spiritual life of the dancer, as we understand the term today, is sure to become decadent and powerless. (2) The sports here mentioned are not wrong in themselves, but why indulge in them upon the Lord's Day? Why rob Him of the time and service which belong to Him? If really saved why not use Sunday as a day devoted to the service of Him who died for us, instead of the doing of our own pleasure? See Romans 12:1, 2 for general principles of Christian conduct. (3) The recreational activities already mentioned, and the like, are wholesome at the proper place and time, if not indulged in to excess. If churches will only provide teacher training classes, Sunday school classes and Christian Endeavor societies the young people may be brought to substitute religious activities for recreation.

CHRISTIANS AND LAWSUITS

W. F. T., Beaumont, Tex.

Question: I am about to be defrauded of a heavy sum of money, but I am under the impression that if I carry the case into court I can save this loss. Would it

be right for me to go into the courts with the matter?

Answer: Fellow Christians should settle their disputes in the church or by the help of fellow Christians (I Cor. 6:1-7). But we judge in your case your opponent is not a believer. In such a case it would seem from Matthew 5:39, 40 that you are not to resist, if it is merely a question of financial loss. We would suggest that first of all you try arbitration. If you are in the right there ought to be several fair-minded men in the community who would be willing to weigh the evidence and see that justice is rendered. Lawsuits should be the last resort. They not only are expensive and troublesome, but may bring the Christian into undesirable publicity. Upon the other hand courts of justice have been established for the protection of good citizens from violent and covetous men, and it sometimes seems necessary to appeal to them lest the framework of society be endangered. Usually it is better for the Christian to suffer personal loss instead of appealing to the law unless some important principle is at stake which will help society in general.

CARNAL CHRISTIANS

W. B., Orlando, Fla.

Questions: (1) Please explain "carnal Christians." (2) What is your opinion of church members who claim to be spiritual, teach Sunday School classes, hold offices in the church, yet engage in all worldly pleasures?

Answers: (1) A "carnal" man is not the same as the "natural" (I Cor. 2:14). The natural man is an unsaved man, to whom the things of the Spirit of God are foolish, for he is unable either to know or to understand them. Although "carnal" a person may still be a Christian, for he is a "babe in Christ." Carnality as stated by Paul, is the undue prolongation of babyhood. In the preceding chapter the apostle had referred to the "full grown" Christians. These are the spiritual, as over against the carnal. They no longer need the milk of the Word, but are able to take "strong meat." They are no longer children (14:20). Paul also mentioned childish traits of character as evidence of carnality, such as jealousy, strife, divisions among Christians (3:3, 4). (2) Since "carnal" signifies what pertains to the fleshly nature, when a church member acts as the unregenerate act he is carnal and worldly. In our judgment such a person ought not to teach a Sunday School class or hold any official position in the church or in any church society. Spiritual men and women should be selected for these positions of responsibility.

MORE THAN IMPERIAL TREASURE

A good conscience—what a priceless possession it is! It is a conscience whose fears and alarms have been quieted. It sees and knows its Saviour. It rejoices that He has canceled its guilt and has set it free. The tumult is changed into a calm. The black indictment is obliterated by a pierced Hand. The sorrowful years of banishment are over.—Alexander Smellie.

Moody Bible Institute Monthly

International Uniform Sunday School Lessons

P. B. Fitzwater

October 9

The Christian in the Family

Luke 2:4-52; 10:38-48

Golden Text:—I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.—Psalm 101:2.

Confessedly our subject is a strange one to fit to the texts selected by the Lesson Committee. Jesus is the central person in both texts. It is manifestly improper to think and speak of Him as being Christian. He is the eternal Son of God made flesh (John 1:14). A Christian is one regenerated by the Holy Spirit and joined to Jesus Christ by faith on the ground of His redemptive work. Two views of Him are presented in these texts:

I. Jesus in the Home of His Mother and Joseph (Luke 2:4-52).

1. Jesus Growing (v. 40).

While Jesus Christ was divine, yet His deity did not interfere with His development as a human being. The processes of His physical and mental growth were the same as those of any normal human being.

a. He grew and waxed strong.

It was necessary for His body to develop. His brain, nerves, and muscles must not only attain unto their proper sizes, but must come to act together, must become correlated.

b. "Filled with wisdom."

His mother doubtless was His teacher in His early years. It is right to assume that she taught Him to commit Bible verses to memory, and told Him the great narratives of the Old Testament through the patriots and prophets.

c. "The grace of God was upon him."

This means that God's love, favor and tender care were upon Him.

2. Jesus Found in the Temple (vv. 41-47).

At the age of twelve the Jewish child took his place as a worshiper in the Temple. He was then considered a "child of the law." Being conscious of His mission, He tarried behind in the Temple when His mother and Joseph returned from the Passover. When they made search for Him, He was found in the Temple. Observe,

a. He was found sitting (v. 46).

This indicates that He was no passing visitor or sightseer, but at home in His Father's house.

b. He was hearing the teachers of God's Word (v. 46).

This shows that He was eager to learn God's will.

c. He asked questions (v. 46).

His growing mind was inquisitive. He inquired after truth.

c. He answered questions (v. 47).

His answers astonished those who heard Him.

3. Mary's Complaint (vv. 48-50).

She remonstrated with Him for His behavior.

To this He replied in a dignified, yet tender manner. He made no apology, showing that He was more than the son of Mary. God was His Father.

4. Jesus' Obedience (v. 51).

Though He was fully conscious of His divine being and mission, He lived a life of filial obedience, teaching us that obedience to parents is pleasing to God, and a duty which will be discharged faithfully by those who have the Spirit of Christ.

II. Jesus in Martha's Home (Luke 10:38-42).

1. Jesus Welcomed into Martha's Home (v. 38).

Though Jesus had no home of His own, into Martha's home He could come at any time and throw off the restraint incident to a public ministry. In Martha's home Jesus was welcomed for what He was, not for what He might appear to be. This home was his special retreat in the last days of His ministry on earth.

2. Mary Sitting at Jesus' Feet (v. 39).

This was Martha's home, but her sister Mary lived with her. Mary had a peculiar spiritual insight which prompted her to sit at Jesus' feet and listen to His words. The real place to hear Jesus' words is "at his feet." Let no one imagine that Mary did not render any service in the home. The little word "also" indicates that she had taken her turn in the house work.

3. Martha's Complaint (v. 40).

She desired doubtless to prepare the very best possible meal for Jesus. She was mistaken as to what pleased Him. He prefers the love which concerns itself with Himself and His message to any personal ministry. Because of her failure to see this, she was "cumbered with much serving." Her serving got so on her nerves that she became distracted. She not only found fault with Mary, but found fault with Jesus for allowing Mary to sit at His feet while the dinner was unfinished.

4. Jesus' Reply (vv. 41, 42).

a. He rebukes Martha.

He tells her that she was careful and troubled about many things. Those who are primarily concerned with the Master are anxious for nothing (Phil. 4:6). The one thing needful for every life is to sit at Jesus' feet.

b. He commends Mary.

"Mary hath chosen that good part which shall not be taken away from her." Those who choose this good part cannot be robbed of it by circumstances, by friends, or foes.

October 16

The Home and the Coming Generation Genesis 18:17-19; Deuteronomy 6:4-9; 1 Samuel 1:24-28; Mark 10:13-16

Golden Text:—Train up a child in the way he should go: and when he is old, he will not depart from it.—Proverbs 22:6.

I. The Home Which Is to Be (Gen. 18:17-19).

The particular home in mind here is that of Abraham's. He was not only to become the head of a home in the ordinary sense, but he was to be the head of a nation through which particular blessings should come to the whole world. The occasion for this revelation was the making known to Abraham the divine purpose as to the destruction of Sodom.

1. Abraham to Be the Head of the Home (v. 18).

Every home should have a head. The husband is the head according to divine arrangement. How blessed it is when the lawful head of the home recognizes his responsibility, and in the fear of God seeks to discharge it. Representatively the head of the home stands in the place of God to the family.

2. Abraham's Responsibility for Instruction of His Family (v. 19).

God was about to destroy Sodom. The interests of humanity were at stake in the judgment upon this wicked city. God is careful that His actions have a rational explanation, therefore serving to deter others from committing the same sin. It was God's purpose that Abraham should teach his descendants as to God's purpose through them. It is a father's solemn responsibility to teach his children the purpose and ways of God so that they may in turn take their place and become a blessing to the world.

II. God's Word, the Foundation of the Home (Deut. 6:4-9).

The home has a vital teaching function. The child develops slowly. It remains in the home for a long time to give an opportunity to be taught the things of God. To teach God's Word to the children is a solemn obligation imposed upon parents.

1. The Central Truth to be Taught (vv. 4, 5).

a. The unity of God (v. 4).

This fundamental truth should be lodged in the mind of the child in its tender years. It is a truth, not only revealed in the Scriptures, but demanded by rational judgment.

b. Man's supreme obligation to God (v. 5).

It is to love God supremely—heart, soul, and mind.

2. How the Truth of God Is to Be Kept Alive (vv. 6-9).

a. It is to be diligently taught to the children (v. 7).

This is a responsibility that dare not be delegated to even the Sunday School and Church.

b. It should be talked of to the children everywhere and under all circumstances (v. 7).

Impressions will thus be made upon the mind which cannot be effaced.

c. It is to be bound upon the hands and placed as frontlets between the eyes (v. 8).

d. It is to be written upon the posts of the house (v. 9).

III. Children Should Be Dedicated to the Lord (1 Sam. 1:24-28).

Children are a heritage from the Lord. Parents have a solemn responsibility and should esteem it a great privilege to give their children to the Lord. The example of Hannah in giving Samuel to the Lord should encourage all parents to follow after

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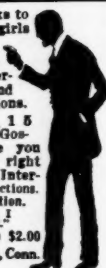
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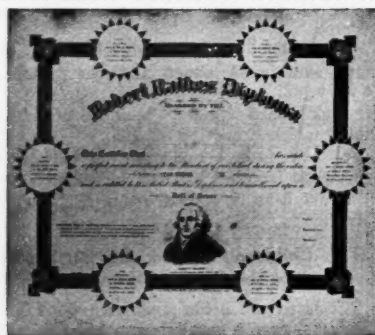


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her example. According to her vow she took Samuel to the sanctuary and gave him over to the charge of the priest to assist in the ministry in the Lord's house. No doubt this was a trying experience for Hannah. Its difficulty should not be minimized, yet such an act of consecration should be joyous.

IV. Jesus' Attitude toward Children (Mark 10:13-16).

1. Mothers Desired that Jesus Might Touch Their Children (v. 13).

All Christian parents want their children to come into contact with Jesus Christ.

2. The Disciples' Rebuke (v. 13).

Thinking the children were too insignificant to engage Jesus' attention, they rebuked the mothers for bringing them to Him.

3. Jesus' Reply (v. 14).
He declared that the kingdom belongs to the children. Therefore, the children have a right in the presence of the King.

4. Jesus Blesses the Little Children (v. 16).

He took them up in His arms and blessed them. Christianity is peculiarly favorable to children. Only where Christ is known is the child duly recognized.

V. The Godly Home (II Tim. 1:5, 6.)

Timothy's wise and faithful mother and grandmother carefully nurtured him in God's Word. He knew the Scriptures from childhood through their training. His faith came to him not through laws of heredity, but through careful teaching of God's Word. The factors involved were godly ancestors, a Christian home, and diligent study of the Scriptures.

October 23

Problems of the Modern Home

Joshua 24:14-15; Mark 10:2-12;

Ephesians 6:1-9

Golden Text:—And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.—Joshua 24:15.

I. A United Home to Serve the Lord (Josh. 24:14, 15).

Joshua had succeeded Moses as Israel's leader. He was conscious of his being taken away soon in death from the people (Josh. 23:1), and their liability to lapse into idolatry. He reviewed before them the history of God's goodness to them and appealed to their somber choice as to whether they would remain faithful to Him. It is highly important to get people to commit themselves to a course of moral action.

Joshua appealed to them for a rational consideration of their responsibility and the exercise of sober judgment (v. 14). He wanted their choices of God as over against the false gods to be a balanced judgment. He followed this appeal with his own example (v. 15). He told them that his mind was already made up. He associated his household with himself. He knew just where his family stood. His decision was not a hasty one. It had been predetermined; it had been talked over at home, therefore, he uttered the united sentiment of his family.

Every man ought to know the conviction of his family touching moral and religious matters, and they should stand together. This they usually do when the head of the family carefully instructs them, and gives them the proper example. This positive position of Joshua and family had a vital influence upon the minds of the people. It is a great thing to have leaders of clear heads and loyal hearts. Joshua determined to remain faithful to the Lord regardless of what others might do. He urged them to decide the matter at once. "This day" was his urgent plea. It is most perilous to parley when the time comes to decide between right and wrong, between the true condition and the false condition.

II. The Father and Mother in the Home (Mark 10:2-12).

God's purpose for husband and wife was that they should be united for life in holy wedlock. He ordained that love should be the bond of union between them. The blight of America is its broken homes through divorce. The only remedy is to see marriage in its true light.

1. Marriage Should Not Be Degraded by Divorce (vv. 2-5).

God ordained the marriage relation and intended it to be indissoluble. God through Moses suffered, limited and regulated divorce. This suffering was because of the hardness of the hearts of the people. The existence of divorce indicates the perverseness and wickedness of the human heart. The increase of this evil reveals the blighting effects of sin.

2. Marriage is God's Primal Law (vv. 6-8).

The ideal law of life for the subjects of Christ's kingdom is marriage. This is proved by the fundamental fact of sex, "God made them male and female" (v. 6). In marriage the male and female natures are mutually complementary.

3. Marriage Has God's Sanction (v. 9).

When God created Eve and brought her unto Adam, He declared that man should leave his father and mother and cleave unto his wife and that they should be one flesh. God seems to have performed the first marriage ceremony.

4. Marriage of the Divorcer Forbidden (vv. 4-12).

The marriage relation should only be broken by death and sin. The party responsible for divorce who marries again is guilty of adultery.

III. Members of the Household (Eph. 6:1-9).

In the home are found father, mother, children, and sometimes servants. Each member has rights and privileges which must be respected.

1. Children (vv. 1-3).

a. They should obey their parents (v. 1).

The ground for this obedience is the fact that the parents stand in the place of God to the children. The child who is disobedient to its parents will soon be disobedient to the state and God.

b. Children should honor their parents (v. 2).

Obedience to parents is limited to the period of immaturity. When children take their place in the establishing of new units in society, they are no longer under obligation to obey their parents. Honor means

to have in reverence. This obligation rests upon the children during the life time of their parents.

2. Parents (v. 4).

Doubtless the word "fathers" is intended to be inclusive of the mothers.

a. Provoke not your children to wrath.

This doubtless means that the exercise of parental authority should be done in a kind way. Discipline should be so exercised as not to irritate the children.

b. To bring them up in the nurture and admonition of the Lord.

Nurture doubtless means to educate, and admonition to discipline. Parents' responsibility is therefore to properly educate and discipline the children.

3. Servants and Masters (vv. 5-9).

a. Servants are to obey their masters (vv. 5-8).

This obedience should be

(1) With fear and trembling.

The servants should have proper respect for their masters, and an earnest desire to please them.

(2) With singleness of heart.

Servants should perform their tasks as though they were doing them for Christ's sake.

(3) Not with eye service.

The servant's aim should not be merely to please the eyes of the master, but to render honest and acceptable service. It should be as unto Christ. Fidelity in service is the index to the quality of the life.

(4) With good will.

It should not be primarily for approval or pay. Christian servants will perform their duties with the same fidelity as they do unto Christ.

(5) Rewarded by the Lord (v. 8).

The Lord takes account of our service in the common ways of life and will some day reward us accordingly.

b. Masters to be considerate (v. 9).

Just as servants are to give wholehearted consideration for their masters, so masters are to look after the best interests of their servants. The employer is to give definite consideration to the needs of his employee. Servants should be paid according to their needs and merits. Masters should be impartial in their dealings with their servants.

October 30

The Christian and Law Observance (World's Temperance Sunday)

Romans 13:1-7; I Corinthians 9:19-27;
Galatians 6:1-10; I Peter 2:11-17

Golden Text:—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

I. The Christian Obligation to the State (Rom. 13:1-7).

The believer is a citizen as well as a Christian. The instructed Christian will be loyal to the State as well as to the Church.

1. Obedience to Rulers (vv. 1-4).

This obligation is upon all Christians. The reason is that civil government is ordained of God and rulers are His representatives. To refuse obedience to civil authority is to resist God. This does not mean that Christians at the behest of the State should do that which is inherently wrong. The same is true of the child in its responsibility to its parents. While obedience to parents is the will of God to

children, this does not imply that the child is under obligation to do that which is morally wrong at the command of the parents. Submission to the rightfully constituted authority is the law of the believer's life. Not only because God is the source of civil authority, but civil authority was ordained for beneficent ends.

2. The Spirit in Which the Christian Renders Obedience to Rulers (v. 5).

He should regard it as his obligation not only because it serves a good purpose, but because it is morally right. It is a conscientious obligation to obey lawful rulers.

3. Method of Expressing This Obedience (vv. 6, 7).

a. In payment of personal and property taxes.

The citizen who enjoys the benefits of government is morally bound to support it.

b. Payment of duty upon merchandise and license fees.

The business exchange between nations must be regulated. For such, regulated expense is incurred and for this benefit the citizen should pay.

c. Veneration to magistrates, "fear to whom fear."

Those who have the fear of God in their hearts will venerate their rulers and representatives.

d. "Honor to whom honor" is due.

This means that civil officers should be honored because of the ministry they perform.

II. The Christian's Self-control (I Cor. 9:19-27).

The Corinthians were an intemperate and dissolute people. No city in the world perhaps exceeded in vices of all kinds. The surest and most effective way to combat vice is to inculcate virtue. The true way to get people to be free from intemperance is to help them gain self-control.

1. Paul's Own Life and Example (vv. 19-23).

Though free from all men, he made himself servant unto all. He most vigorously limited himself in order to gain others for Christ. No hardship was too great if he could win men for the gospel.

2. The Isthmian Games (vv. 24-27).

Paul uses these popular games to illustrate the need of self-control. He shows that the Christian's life is more than existence. Man was redeemed for a definite purpose. Those who do apprehend that purpose should possess a definite motive.

a. Life is a race (vv. 24, 25).

In order to win a prize there must be self-denial and definite exertion. The Christian obtains life by contact with Jesus Christ through faith (John 3:16; 3:36; 5:24). This he must possess before he can begin the race. While he gets salvation and his life at the beginning, God places before him definite rewards as incentives to exertion. The Christian believes for salvation, but works for rewards. As the racer in these games abstains from everything that might hinder him, so the Christian should make all sacrifices needed to win the prize. If the heathen would practise such self-denial for a garland of pine leaves, certainly the Christian should turn from all bodily indulgences to obtain the crown of righteousness which fadeth not away.

b. It is a fight (vv. 26, 27).

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III. The Christian Life and Walk in the Spirit (Gal. 6:1-10).

Those who are freely justified in Christ will live and walk as follows:

1. Restore the Sinning Brother (v. 1).
Restore is a "surgical term," which means the placing back of a dislocated member to its place. We are members of the body of Christ, and the sinning of a brother ought to give us as real pain as the dislocation of a member of our body. This service is to be done in the spirit of meekness lest we also be tempted.

2. Bear One Another's Burdens (vv. 2-4).

Many are the burdens of life. Burdens of weakness, temptation and sorrow, suffering and sin. Christ is the supreme burden-bearer. When we bear one another's burdens we fulfill the law of Christ.

3. Bear Our Own Burdens (v. 5).
There are peculiar burdens incumbent upon each one to bear. These burdens cannot be borne by others.

4. Support Teachers of God's Word (vv. 6-8).

It is incumbent upon those who are taught in the Word of God to give of their means for the support of the teacher. To repudiate this obligation is mockery of God, for He ordained that they who preach the gospel should live of the gospel (I Cor. 9:14).

5. Be Not Weary in Well Doing (v. 9).

Some fail of the reward because they give up even when the goal is about to be reached.

6. Work for the Good of All Men (v. 10).

The one who is free in Christ will have sympathies and interest as wide as the race. He will especially strive to help those who are members of Christ's body.

IV. The Christian's Behavior as a Sojourner and Citizen (I Pet. 2:11-17).

1. As a Sojourner or Pilgrim (vv. 11, 12).

Christians are merely pilgrims on the earth. They are journeying through to their eternal home in the heavens. Such citizenship demands

a. That they abstain from fleshly lusts (v. 11).

The term "lusts" includes the entire army of unclean forces springing from our carnal natures. They are enumerated in Galatians 5:19-21.

b. Behave so as to glorify God before the world (v. 12).

The word "conversation" means behavior. Christians should so live that it will be impossible for the world to speak against them as evil doers.

2. Behavior as Citizens (vv. 13-17).

While the believer's true citizenship is in heaven, he has a responsibility as a citizen on the earth. As such he should

a. Obey all requirements of civil rulers (v. 13).

Fidelity to Christ is shown by loyalty to civil authority. His duties as a citizen

he performs as the Lord's free man, not through servile fear. Free submission to government authority puts to silence the ignorance of foolish men (vv. 15, 16).

b. Honor all men (v. 17).

This applies to all relations wherever we touch human life. We should see in every man the image of God and in that sense give honor to him.

c. Love the brotherhood (v. 17).

The brotherhood is composed of those who are children of God by faith in Jesus Christ. The Christian has a peculiar love for those who are of the same household.

d. Fear God (v. 17).

e. Honor the king (v. 17).

This has a peculiar significance because in all probability the wicked Nero was then reigning as emperor.

November 6

The Christian and World Peace
Psalms 22:27, 28; 68:1-7; 72:8-19;
Isaiah 2:1-4; Matthew 28:16-20;
Ephesians 2:13-19

Golden Text:—Blessed are the peacemakers; for they shall be called the children of God.—Matthew 5:9.

The Scripture selections for today's lesson are very vital, but in the settings given by the Lesson Committee will be decidedly misleading. World peace can only come through the appearing of the Prince of Peace, and establishing of His messianic kingdom. Clearness here is absolutely imperative.

I. The Lord, the Ruler of the Nations (Ps. 22:27, 28).

The present unhappy conditions in the world is the result of the failure of the nations to recognize Jesus Christ. World peace will only come as "all the ends of the earth shall remember and turn unto the Lord" and worship before Him. As long as the peoples of the earth refuse allegiance to Jesus Christ and are swayed by the gods of their own creation and lust, there will be war and blood shed.

II. How Gladness Is to Come to the Nations (Ps. 66:1-7).

This is to be realized by the assertion of divine power. The human race and all the nations are under the sway of the Evil One. Through the fall of man the stream of iniquity started, and the race has not strength to turn it back or to extricate itself from it. This can only be accomplished by the rising of God Almighty. When God arises

1. Enemies Will Be Scattered (vv. 1, 2).

They shall be put to flight before the Lord God Omnipotent. Two figures are used: smoke dispelled by the blast, and wax melted by the heat. The wicked shall perish before the whirlwind and fire of divine power.

2. Happiness Will Prevail among the Righteous (vv. 3-6).

The rule of the Lord will bring rejoicing on the part of the people of God.

a. They will be glad (v. 3).

b. There shall be rejoicing before God (v. 3).

c. They shall sing praises to God (v. 4).

d. They shall extol God (v. 4).

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This means that they shall assign praises due Him. He will be a Father to the fatherless, and a Judge to the widow.

III. The Character of Christ's Reign (Ps. 72:1-19).

This Psalm describes the glorious reign of Christ upon the earth. It is that reign for which we pray when we say, "Thy kingdom come." It is the glorious age dreamed of and hoped for by the great minds and hearts of the earth through all the centuries. It is the consummation of the mediatorial work of Christ.

1. It Will Be a Reign of Righteousness (vv. 1-4).

Justice and equity shall be meted out to all. The oppressor shall be broken to pieces.

2. It Will Be an Unending Reign (vv. 5-7).

It shall last as long as the sun endures and the moon looks down from the sky. The righteous shall flourish and there shall be unending peace.

3. It Will Be a Universal Kingdom (vv. 8-11).

It shall extend from sea to sea, and from the river to the ends of the earth. All kings shall fall down before Him, and all nations shall serve Him.

4. It Will Be a Beneficent Reign (vv. 12-14).

The needy and helpless shall be befriended. Christ, the King, will have compassion upon the weak who are unable to help themselves. Pardon will be dispersed to the penitent.

5. It Will Be a Prosperous Kingdom (vv. 15-17).

Full blessing shall then come to the earth. Prosperity shall be universal. The King shall be loved by the people. All nations shall call Him blessed. There will be no depression at that time.

IV. Israel's Spiritual and National Position (Isa. 2:1-4).

This Scripture pictures the place of influence which shall be exercised by Israel in this time.

"In the last days." By last days is

1. When Shall It Be (v. 2)?

usually meant in Scripture, the times of the Messiah, for this is the primary subject of all prophecy.

2. What Shall It Be (v. 2)?

The restoration of the kingdom of Judah to the place of pre-eminence among the nations of the world. "Mountain" in Scripture symbolizes kingdom (Dan. 2:35; Rev. 13:1; 17:9-11). This vision of Zion's glory refers to the Millennium Age at which time other nations of the world will learn of the truth of God through the chosen nation.

3. The Result (vv. 2-4).

The return of God's favor to this chosen people shall be "life from the dead" to the nations of the earth (Rom. 11:15).

a. Nations shall flow unto it (v. 2).

This pictures the masses of the people moving toward Jerusalem like streams from all parts of the earth.

b. Nations shall encourage each other (v. 3).

All jealousies are now taken from the nations and with good will to each other they will move to Jerusalem, the world's capital. They are going there to be taught of God the right way to walk. They go there to be instructed out of the Holy Word. There is but one way to peace in the world, that is back to God through the Holy Scriptures. The greatest enemies to national and world peace are those who are taking away the Bible from the people and the nations.

c. Peace in the earth (v. 4).

When Israel shall be in her God-appointed place with Jesus Christ as King, then wars will be over. The implements of war will then be destroyed.

d. Free communications (Isa. 19:23-25).

As soon as wickedness is taken from men's hearts they will establish means of free communication. Israel shall then be acknowledged as a blessing in the earth.

V. The King's Great Commission (Matt. 28:18-20).

1. The Royal Authority (v. 18).

By virtue of His divine authority He issues this commandment to the disciples. In order to prepare them for its reception, He declared that all power in heaven and earth had been given unto Him. Only as the disciples realize the authority of the Lord will they go out to proclaim its message.

2. The Commission Itself (vv. 19, 20).

a. To teach all nations.

This is the first and primary business of the disciples. This commandment has been issued to all disciples by the risen and mighty Lord.

b. Baptizing them in the name of the Triune God.

Those who have become disciples of the Lord should receive the rite which signifies that relation to Him.

c. Teaching them to observe all of Christ's commandments (v. 20).

Those who have become Christ's disciples should be taught obedience to all His commandments.

3. The Available Power (v. 20).

Those who obey Christ in carrying out this commission shall enjoy His abiding presence. The guarantee of the success of the Christian enterprise is Christ's abiding presence.

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FOUR GREAT NEW TESTAMENT WORDS

1. Light (Ps. 119:130).
2. Life (John 17:3).
3. Love (Rom. 5:8).
4. Liberty (Gal. 5:1).—H. G. Hamilton.

THE "HEAVENLIES"

1. The sphere of Spiritual Blessings (Eph. 1:3).
 2. The sphere of Christ's Rule (Eph. 1:20).
 3. The sphere of Fellowship (Eph. 2:6).
 4. The sphere of Manifestation (Eph. 3:10).
 5. The sphere of Warfare (Eph. 6:12).
- M. B. MacJannet.

ADMONITIONS FROM GOD'S WORD

Be not:

1. "As the horse, or as the mule, which have no understanding" (Ps. 32:9).
2. "Deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).
3. "Unwise, but understanding what the will of the Lord is" (Eph. 5:17; see also II Pet. 3:9).
4. "Wise in your own conceits" (Rom. 12:16; see also Ps. 111:10; Prov. 11:30).
5. "Weary in well doing: for in due season ye shall reap, if ye faint not" (Gal. 6:9; II Thess. 3:13).—G. W. Wepler.

THE POWER OF CHRIST

Romans 1:4

1. To heal sickness (Mark 3:9, 15).
2. Over unclean spirits (Luke 4:36).
3. To forgive sins (Matt. 9:6).
4. To quicken the dead (John 5:21).
5. Over all flesh (John 17:2).
6. To save to the uttermost (Heb. 7:25).
7. To establish the saints (Rom. 16:25).
8. To cast into hell (Luke 12:5).
9. All power in heaven and earth (Matt. 28:18).
10. Coming with power and great glory (Luke 21:27).—Stella S. Anderson.

REASONS FOR BLESSING GOD

I Peter 1:3-21

1. The abundant mercy that begets us again (v. 3).
2. The undefiled inheritance reserved for us (v. 5).
3. The divine power that keeps us (v. 5).
4. The manifold trials that prove us (v. 6).
5. The unseen Person that attracts us (v. 8).
6. The precious blood that redeems us (v. 18).
7. The abiding Word that regenerates us (v. 21).—H. K. Downie, in *The Witness*.

TRUTH AND LIBERTY

John 8:31-36

1. The Process of the Soul's Apprehension of Truth (vv. 31-32).
2. The Process of the Soul's Subjugation to Sin (vv. 33-34).
3. The Process of the Soul's Liberation from Sin (vv. 35-36).—R. W. Van Anda.

THREE PRAYERS TO CHRIST

Mark 5

1. Demons—"Send us into the swine, that we may enter into them" (v. 12). Recognized Christ; knew Him as righteous recompensor.
2. Unsaved—"Depart out of their coasts" (v. 17). Preferred "pigs" to Christ (v. 16).
3. Saved—"That he might be with him" (v. 18). Greater than service or work, is communion and fellowship.—H. A. Somerville.

GOD'S PROGRAM FOR THE CHURCH

Acts 1:8

- A Special People**—"Ye shall be witnesses unto me."
- A Special Pathway of Progress.**
 1. *Geographical.*
 - a. In Jerusalem and in all Judaea.
 - b. In Samaria.
 - c. Unto uttermost part of earth.
 2. *Spiritual.*
 - a. Home missions (the Jew first).
 - b. Missions to those religious systems which have an admixture of truth and error.
 - c. Missions to the heathen.
 3. *Special power*—"Ye shall receive power after that the Holy Ghost is come upon you."—Iris Ikeler McCord.

SPENDING

1. The Israelites spent money for bread that did not satisfy (Isa. 55:1-3).
2. The woman spent "all that she had" and was nothing bettered (Mark 5:25-34).
3. The prodigal son spent his portion in sinful pleasures and came to want (Luke 15:13-16).
4. The Athenians spent their time in foolish arguing about religion (Acts 17:21-25, R.V.).
5. But the widow of Zidon spent her provisions for God's prophet and found great gain (I Kings 17:10-16).
6. The favorite sister poured out the "precious ointment" and was commended (Matt. 26:6-13).
7. The poor widow cast in all her living and her gift was noticed by the Lord (Luke 21:1-4).
8. The apostle Paul gladly spent himself for the salvation of men and will yet rejoice (II Cor. 12:15; I Thess. 2:19).—Ed. F. Rice.

NEW THINGS

II Corinthians 5:17

1. New condition (Eph. 2:1).
2. New course (Eph. 5:8).
3. New company (I Cor. 3:9).
4. New captain (Heb. 2:10).
5. New countenance (II Cor. 4:6).
6. New conduct (Rom. 8:1-4).
7. New conversation (Phil. 3:20).
8. New communion (I Tim. 2:5).
9. New commission (Matt. 28:19, 20).
10. New consideration (Rom. 10:1).
11. New concern (Phil. 4:8).
12. New conception (John 6:69).
13. New cry (Isa. 6:8).
14. New consummation (John 14:2).—Elias C. Gooble.

PREPARE TO MEET GOD

Amos 4:12

Introduction: Everyone must meet God. There are but two ways to meet Him. We can meet Him now, in this life, in repentance and service and be prepared to meet Him in the judgment; or we can neglect Him now and have to meet Him at the judgment unprepared. *We must meet God.*

I. Why Prepare to Meet God?

1. Because life is short and uncertain.
2. Death is certain.
3. Judgment is coming.
4. Eternity is long.

II. How to Prepare to Meet God.

1. By repentance (there is no substitute for repentance).
2. By continually serving God (service—after conversion—is necessary to consistent Christian living).—Willet L. Moretz.

HOLY

I. Holy God (Ps. 99:9).

1. Holy Father (John 17:9).
2. Holy Son (Luke 1:35; Acts 4:27).
3. Holy Spirit (Eph. 4:30).

II. Holy Scriptures (Rom. 1:2; II Tim. 3:15).

III. Holy Faith (Jude 20).

IV. Holy People (Eph. 1:4; I Cor. 3:17).

1. Holy Commandment (II Pet. 2:21).
- a. Believe on Him (I John 3:23).
- b. Love one another (I John 3:23).
2. Holy Calling (II Tim. 1:9).
3. Holy Covenant (Luke 1:72).
4. Holy Priesthood (I Pet. 2:5).
5. Holy Sacrifice (Rom. 12:1).
6. Holy Conversation (II Pet. 3:11).
7. Holy Hands (I Tim. 2:8).

V. Holy Temple—The Church (Eph. 2:21).

VI. Holy City—New Jerusalem (Rev. 21:2).

VIII. Holy Place—Heaven (Heb. 9:12).—John Yorkston.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

AN ACROSTIC

I. What a Christian Is.

1. Child of God (Gal. 3:20).
2. Heir of God (Rom. 8:14).
3. Redeemed (I Pet. 1:18, 19).
4. Instrument of righteousness (Rom. 6:13).
5. Soldier of Jesus Christ (II Tim. 2:3).
6. Tree planted (Ps. 1:3).
7. Indwelt by the Spirit (I Cor. 3:16).
8. Ambassador of God (II Cor. 5:20).
9. Never forsaken (Heb. 13:5).

II. What a Christian Is Exhorted to Be.

1. Courteous (I Pet. 3:8).
2. Holy (I Pet. 1:16).
3. Ready to give an answer (I Pet. 3:15).
4. Instant in season (II Tim. 4:2).
5. Strong (Eph. 6:10).
6. Tenderhearted (Eph. 4:32).
7. Instructed (Ps. 32:8).
8. An example (I Tim. 4:12).
9. Not weary (II Thess. 3:13).—Deborah Hamilton.

BURNING CHRISTIANS

Matthew 5:15

Introduction: Christian influence is an opportunity for service open to all. The burning candle is expressive of Christian character and influence in that it is:

I. Pure.

1. No foreign agency in its light (Gal. 5:24).
2. Uses only elements of which it was originally composed. So, also in His service, we must use only what He has provided.

II. Unselfish.

1. Candle shines not for its own benefit, but only for others (Matt. 20:28).
2. Shines in the appointed way (Matt. 5:16); e. g., mother's influence with children. Missionaries in foreign fields.

III. Pervasive—"Giveth light to all in the house."

1. Our lives influence our associates.
2. Many won to Christ through personal influence; e. g., influence of some personal friend.
3. Our Christian service should not be limited to a chosen few.

IV—In Its Appointed Place—"Upon a candle stick."

1. Every Christian has an appointed mission.
2. Your place as a Christian in
 - a. Community affairs.
 - b. Home life.
 - c. On moral questions.
 - d. On the Sabbath Day.

V. Sacrificial.

1. Candle is consumed in burning.
2. Christ gave all.
3. A true Christian must give all (Luke 14:33; 9:23).
4. Burning candle means:
 - a. The presence of Christ—"I am the light."
 - b. Our zeal in His service.—T. D. Abels.

FOUR MARKS OF APOSTATES

I and II Timothy

1. They are destitute of the Truth (I Tim. 6:5).
 2. They depart from the Truth (II Tim. 2:18).
 3. They dispute the Truth (II Tim. 3:8).
 4. They despise the Truth (II Tim. 4:4).—G. W. Bunce, in *The Witness*.
1. Originated and planned by God.
 2. Wrought by Christ (Gal. 4:4, 5; Phil. 2:5-11; Heb. 2:9-18; Rom. 5:6).
 3. Imparted and taught by Holy Spirit (John 3:1-8; 14:16-19, 25, 26; 16:7-15).
 4. Accepted by man through faith (Eph. 1:13, 14; Acts 16:25-34; John 1:22; Rom. 10:9, 10).—G. H. Wertz.

OUR SALVATION

Ephesians 1:1-6

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WHAT PAUL ABANDONED FOR THE SAKE OF JESUS

1. His own circumcision, viewed as a claim on God; for he now rejoices in Christ Jesus and has "no confidence in the flesh" (Phil. 3:3).

2. His birth as an "Hebrew of the Hebrews," of the tribe of Benjamin; but he is now "born again," a spiritual child of God, which is far better (John 3:3-5; Gal. 3:26, 29).

3. His nationality as a Jew; he is now a Christian, of the spiritual seed of Abraham, though rejected by the natural seed (Acts 22:22).

4. His position as a Pharisee; he is now a servant of Jesus Christ, "called to be an apostle" (Rom. 1:1).

5. His legal zeal, with which he persecuted the Church; he is now a beloved "brother" (Acts 22:13), and a partaker of Christ's sufferings (Acts 9:16; I Pet. 4:13).

6. His righteousness, with regard to which he was blameless (Phil. 3:6), he now has the righteousness of faith by grace.

7. Finally, Paul yielded up the world to the Cross of Christ, by whom the world was "crucified unto him, and he unto the world" (Gal. 6:14). Could anything less than a "light from heaven" produce a change so great?—Kapf.

AN INEVITABLE MEETING

"Prepare to meet thy God."—Amos 4:12

I. **The Person We Must Meet**—"thy God."

1. The existence of God shown in
 - a. Nature (Rom. 1:19, 20).
 - b. Conscience (Rom. 2:14, 15).
2. God has made Himself known as a person (Heb. 1:1-3; II Cor. 4:4-6).
3. All must some day meet God in the person of Jesus Christ (Rev. 1:7; Phil. 2:10, 11).

II. **The Meeting Inevitable**—"to meet."

If not here, in the life beyond. No escape from God (Heb. 9:27).

1. The end is sure for ourselves and our friends—"We all do fade as a leaf" (Isa. 64:6).

2. The time of the end is uncertain (James 4:13, 14).

3. The state at the end settles our destiny (Eccl. 11:3; Rev. 22:11).

Illus. The character of the grain reaped does not change after it reaches the granary.

III. **The Preparation Necessary**—"prepare."

What preparation can a sinner make to meet a holy God?

1. Some make none—the indifferent (Matt. 24:38, 39).

2. Some depend upon good works—the moralist (Isa. 64:6).

3. Some trust in religion—the Pharisee (Phil. 3:4-9). Here alone is the preparation that shall enable the sinner to meet God—"the righteousness of God, which is by faith."

4. Some rely wholly upon the preparation made for him by God, viz: "the righteousness of God imputed to his account" (Rom. 1:17; 5:24-26), and this is the only way to be prepared to meet God.—P. Cundy.

MY SAVIOUR

Luke 1:47

1. Perfect (Heb. 5:9).
2. Personal (S. of Sol. 2:16).
3. Present (Exod. 3:12).
4. Providing (Phil. 4:19).
5. Powerful (Matt. 28:18).
6. Promising (Num. 23:19).
7. Precious (I Pet. 2:7).
8. Protecting (Ps. 118:6).
9. Prospecting (I Cor. 2:9, 10; Col. 3:4).—Elias C. Goebel.

THE POWER OF CHRIST

Matthew 28:18

Manifestations of His Power:

1. Cleansing a leper (Mark 1:40-45)—power over disability.
2. Consoling a widow (Luke 7:11-15)—power over death.
3. Calling a publican to salvation (Luke 19:1-10)—power over dignity.
4. Casting out demons (Mark 4:1-20)—power over demons.
5. Converting dying thief (Luke 23:40-43)—power over degradation.
6. Curing a woman of blood issue (Mark 5:25-34)—power over disease.
7. Commanding tempestuous waves (Mark 4:37-39)—power over opposing disturbances.—Elias C. Goebel.

GOD'S WITNESSES

I. **The Old Testament to the Unity of God.**

II. **The New Testament to the One Mediator.**

III. **The Incarnation to the One God-man.**

1. Truly man—born, grew, worked, ate, slept, etc.
2. Truly God—knowledge, miracles, sinlessness, resurrection, etc.

IV. **The Holy Spirit as a Different Person.**

1. Not fully revealed in the Old Testament.
2. Not flesh, but a Spirit and yet a Person.
3. His attributes of personality: grieves (Eph. 4:30), distributes gifts (I Cor. 12:11), wills, loves (Rom. 15:30), teaches (I Cor. 12:8), energizes (Acts 2:4), implants divine nature (Gal. 5:22, 23).

V. **Every Christian Called to Be a Witness for Christ.**

1. Involves a measure of reproach. Illus.—John the Baptist, Elijah the Tishbite.
2. Power of God gives grace for witnessing.
3. Witness-bearing a part of every day life. Examples: Wife who wears her wedding ring; ship which flies the nation's flag; the postman, the policeman, the soldier, the railroad official—all by the uniform worn.
4. Not unreasonable to require the Christian to be a witness to the most high God.
5. In witnessing, the Christian is sustained by unseen resources. Example: Two witnesses (Rev. 11:3, 4).—Rev. J. Russell Howden, in *China's Millions*.

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3. A hopeful time.
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III. The Harvest Time.

1. Life matured.
2. A passing time.
3. A solemn time.
4. We should be saved.

IV. The End of Time.

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3. A sad time.
4. We will never be saved.—N. H. Camp.

THE BELIEVER'S SINS

The Scriptures are very explicit and full in their teaching concerning the believer's sins. They are:

1. **CONFESSED.** Ps. 32:5, "I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins."

2. **CLEANSED WHITE.** Isa. 1:18, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

3. **FORGIVEN.** Eph. 4:32, "God, for Christ's sake, hath forgiven you." 1 John 2:12, "Your sins are forgiven you for his name's sake."

4. **ABUNDANTLY PARDONED.** Isa. 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Micah 7:18, "Who is a God like unto thee that pardoneth iniquity? . . . He delighteth in mercy."

5. **COVERED.** Ps. 32:1, "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 85:2, "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin."

6. **BEHIND GOD'S BACK.** Isa. 38:17, "For thou hast cast all my sins behind thy back." (Therefore he cannot see them.)

7. **REMOVED.** Ps. 103:12, "As far as the east is from the west, so far hath he removed our transgressions from us."

8. **CAST INTO THE SEA.** Micah 7:19, "Thou wilt cast all their sins into the depths of the sea."

9. **BLOTTED OUT.** Isa. 44:22, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins."

10. **NOT TO BE MENTIONED.** Ezek. 33:16, "None of his sins that he hath committed shall be mentioned unto him."

11. **FORGOTTEN.** Heb. 10:17, "And their sins and iniquities will I remember no more." Isa. 43:25, "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins."

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Arthur C. Emmons conducted a campaign during August in the United Brethren Church, East St. Louis, Ill. Mr. Emmons wrote during the first days of the meeting, "We are in the midst of a praying people and believe that we will have a real revival. We had eighteen reconsecrations the first night." Mrs. Emmons was soloist and assisted the evangelist by doing personal work. The old gospel hymns played on the marimba and musical saw were attractive features.

Arthur W. McKee, who was the manager of the Cedar Lake Conference Grounds this summer, writes of a very successful season in spite of the hard times. On September 18, Mr. and Mrs. McKee began meetings with Dr. Philpott in a union tabernacle in New Castle, Pa. On October 17 Mr. McKee will join Dr. W. B. Riley, of Minneapolis, in an evangelistic campaign in Vancouver.

Homer W. Grimes reports successful campaigns in the First Baptist Church, Ashland, N.H., a summer resort meeting conducted with wide success in a large ball room at Newfound Lake, N. Y., and a two weeks meeting in Bristol, N.H. Mr. Grimes was one of the speakers at the New England Fellowship Conference held at Rumney, N.H., during August, and began an evangelistic campaign in the Baptist Church, Litchfield, Me., on August 22. The church was filled to capacity. He was engaged at the Fall Bible Conference of the Farmington (Maine) Baptist Association, Kingfield, Me., the first of September. He is now conducting a revival campaign in Hill, N.H. During the winter he will continue his evangelistic work in New England.

The Heefner-Sudenga Evangelistic Party closed a successful eight-day campaign August 5 in Janesville Gospel Center, Janesville, Wis. There were forty-six decisions for Christ. The little church was filled nearly every night with many standing outside as well as inside. Miss Heefner writes: "One of the women who came a great distance to the service each night, became burdened for her husband. He had not gone to church with her for years and would curse the church when she would go. Through her faith and prayers he was convicted of sin and was gloriously saved. He brought five other men to the Lord during the rest of the meeting, three of them being his drinking pals. He is on fire for God now, and feels that the Lord would have him preach."

Louis D. Hill preached to large crowds in the Dixie Gospel Tent, Atlanta, Ga., the last week of August.

W. W. Shannon was the evangelist in Ocean City, N. J., Tabernacle meetings August 4-12, where he assisted in the Moody Bible Institute Summer Bible Conference. He also addressed the Carmichaels Camp Meeting Association, Carmichaels, Pa., August 14-21, and participated at the Evangelical Camp Meeting held at Barrington, Ill., August 19-29. Mr. Shannon addressed the camp meeting twice a day, at the Bible hour session in the morning and evangelistic service in the evening. On the closing Sunday he spoke three times to large crowds, and at the evening service a large number reconsecrated themselves for Christian service in a real old-fashioned altar service. Mr. Shannon will conduct services from October 23 to November 6 at the Evangelical Church, Elmhurst, Ill., of which Fred W. Deutsche is pastor.

Sylvester Sanford closed two weeks meeting in Center Chapel, Clinton, Ill., August 21. The attendance was good and the last services saw capacity crowds. Souls came to the altar each night and a number united with the church. Previous to this meeting Mr. Sanford conducted a two weeks meeting in Winslow, Ill., where many bowed at the altar for spiritual blessing and several young people united with the church as a result of the meeting. Two wonderful weeks were spent in the Highland Heights Presbyterian Church in Memphis, Tenn., with T. B. Roddy as pastor. Two services were held daily and crowds greeted them at each service. It was his privilege to broadcast over two stations during his stay and to conduct a noon day service in the Central Baptist Church. More than forty people found Christ and more than a score united with the church.

The Henry E. Burke Evangelistic Party has recently returned to the evangelistic field after Mr. Burke spent a year in the pastorate of the First Baptist Church of Sparta, Mich. The party recently held meetings in the Baptist churches of Rockford and Cedar Springs, Mich., where many took a stand for Christ. It is reported that during Mr. Burke's stay in Sparta, the church experienced the greatest revival in the history of the town.

Ray Osterhouse and Kermit Finley were busy during the summer months in meetings in Texas. Mr. Osterhouse writes: "I have been working with W. E. Hawkins, Jr., and broadcasting daily over

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him at Newell, Iowa. No. 40.

KRLD, Dallas. We have held camp meetings in Arlington and Sanco. They were followed by a campaign in a large tabernacle in Wichita Falls. Many souls were saved and church members brought into a closer fellowship with their Lord."

A. H. Leaman addressed the Middle District Mennonite Conference at Berne, Ind., August 17-21.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz was speaker at the Oakdale Camp Meeting Ground August 14-21. In writing for return engagement for the same period next year, Rev. J. G. Eller, district superintendent,

Moody Bible Institute Monthly

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October, 1932

said, "Mr. Lintz did us fine service. He is a clear thinker and a forceful preacher of the Word, and everybody at Oakdale seemed to like him." The conference was marked by the presence of the Holy Spirit, and there was a quiet, thoughtful, enthusiastic response from large numbers of the young people present. Mr. Lintz was the evangelist at the Ocean City, N.J., meetings August 23-September 4.

Dr. Henry Ostrom made his annual appearance at Medicine Lake, Minn., where he taught the young people of the Bible Camp Association August 1-14. The wish has been expressed for the privilege of having Dr. Ostrom with them again.

Max I. Reich was the Bible teacher at Ocean City (N.J.) Bible Conference August 4-18, and at Hendersonville (N.C.) Bible Conference August 21-September 4.

C. E. Putnam has been with relatives in Fond du Lac, Wis., for several weeks during August.

OCEAN CITY MEETINGS

Services at Ocean City, N. J., continued through August and until after Labor Day, practically every afternoon and evening. There were evangelistic meetings during the opening and closing weeks conducted by evangelists Shannon and Lintz, and in between there were Bible exposition hours carried on by Mr. Reich, Dr. Gray and Dr. Ostrom, in that order.

The arrangements were in charge of Rev. H. L. Burkett, of the Bureau of Maintenance, who with his family were summering at Ocean City. Mr. Burkett's son, Charles, conducted the singing, and was ably supported at the piano by Mrs. Brooks and her young daughter. Mrs. Charles Burkett had charge of the book table.

SUMMER BIBLE CONFERENCES

The Lake Superior Bible Conference Association co-operated for a Moody Bible Institute Week, August 1-7, at Eagle River, Mich. The speaker was Dr. L. Sale Harrison. T. S. Higgins directed the conference and presented the life and work of the Moody Bible Institute in motion pictures. Good audiences were in attendance, largely due to the preparatory work which was cared for by Rev. John J. Rader, of Laurium, Mich.

The Iowa Falls Summer Bible Conference, held under the auspices of the Moody Bible Institute, took place August 7-14. The large auditorium and grounds of the Iowa State Baptist Assembly were utilized for the conference. The speakers were Dr. Calvin B. Waller, Dr. H. H. Savage, and Rev. Oscar Lowry. The music of the conference was in charge of Rev.

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Ralph Van Anda. Miss Gudrun C. Estvad, of the American Mission College for Girls, at Cairo, Egypt, spoke on the needs of those dwelling in lands of darkness, and also conducted Bible classes for boys and girls and a daily problem hour for women. Ray E. Bomboy, director of the conference, presented the life and work of the Moody Bible Institute in motion pictures. The conference was largely attended, including an unusual number of Iowa pastors and Christian leaders interested in the conference movement.

Following many weeks of preparation through prayer groups formed by Rev. Anton A. Schermer, pastor of the Holland Reformed Church, Hollandale, Minn., a Bible conference under the auspices of the Moody Bible Institute was held in Hollandale August 14-21. Large audiences attended each session, at which Dr. L. Sale-Harrison delivered a series of addresses on "The Person and Work of the Holy Spirit," followed by a series of Old Testament character studies on the lives of Enoch and Abraham. Services were also held in the Holland language during the conference. The music was in charge of George S. Schuler, of the faculty of the Moody Bible Institute.

The Green Lake Summer Bible Conference, August 19-28, directed by T. Struthers Higgins and Reid N. Radford, was opened by Dr. Calvin B. Waller, who delivered a series of addresses on the first Psalm, and spoke at the evening hours upon prophetic themes. Dr. Leander S. Keyser spoke each day during the week at a well attended Ministerial Institute. Dr. L. Sale-Harrison closed the conference with great blessing, following his addresses on personal consecration to the service of

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Christ. Miss Gudrun E. Estvad, of the American Mission College for Girls at Cairo, Egypt, spoke on the needs of those dwelling in lands of darkness. The music of the conference was under the direction of George L. Edstrom, with Mrs. Edstrom at the piano, and Miss Estvad, violinist.

The Cedar Lake Summer Bible Conference, conducted under the auspices of the Moody Bible Institute, took place August 21-28. The speakers were Dr. P. W. Philpott and Calvin B. Waller. Arthur W. McKee was director of the conference and also took charge of the music, with Mrs. McKee at the piano. Miss Alethea McCune, of the Bureau of Maintenance of the Moody Bible Institute, directed the work among boys and girls with very marked results upon her ministry to the young people. The Announcers Trio took full charge of the Thursday evening service, and the W-M-B-I Orchestra assisted in the music of the conference. Very large audiences attended, more than 1,200 being present on the evening with the Announcers Trio. More pastors were reported to have been in attendance at this conference than in many years and following Dr. Calvin B. Waller's closing Sunday morning message, forty young people came forward to dedicate their lives for full time Christian service. Many conversions were reported during the meetings. The alumni of the Institute with Miss Klemme and Miss Lindsay in charge, conducted a service on Saturday afternoon, with testimonies to the many values of the life and work of the Moody Bible Institute and its training for Christian service.

FUTURE ENGAGEMENTS

"The Bonney Workers"—Sept. 25-Oct. 16, Topeka, Kan.

Henry E. Burke—Sept. 11-25, Meservey, Iowa; Sept. 26-Oct. 16, Red Oak, Iowa; Oct. 17-Nov. 6, Des Moines, Iowa; Nov. 13-27, Port Huron, Mich. Harry Davis—Sept. 17-30, Liverpool, Eng.; Oct. 1-13, Bebington, Cheshire, Eng.; Oct. 14-17, Norwich, Eng.; Oct. 17-22, Yarmouth, Eng.; Oct. 22-30, Norwich, Eng.; Nov. 1-30, Liverpool, Eng.

Homer W. Grimes—Sept. 20-Oct. 9, Meredith, N. H.; Oct. 11-30, New Britain, Conn.; November, Brockton, Mass.; December, Brighton, N. H.; January, Danbury, Conn.; February, Boston, Mass.

Louis D. Hill—Sept. 11-25, Atlanta, Ga.; Oct. 2-9, Bayonne, N. J.; Oct. 16-30, Jersey City, N. J.; Oct. 31-Nov. 5, Newark, N. J.; Nov. 6-20, Orange, N. J.

Oscar Lowry—Oct. 2-30, Havre, Mont.; Nov. 6-27, Peoria, Ill.

Duncan McNeill—September, Detroit, Mich.; October, Toledo, Ohio.

Albert Peterson—Sept. 18-Oct. 9, St. Louis, Mo.; Oct. 12-Nov. 20, Ottumwa, Iowa.

Sara C. Palmer—Sept. 25-Oct. 16, Meshoppen, Pa.; Oct. 23-Nov. 13, Springfield, Pa.; Nov. 20-Dec. 11, Fairdale, Pa.

Dr. Milton S. Rees—October, Rumford, Me.; November, Northfield, Mass.; December, Conway, N. H.; January, Kennebunk, Me.

Gipsy Smith, Jr.—Oct. 2-14, Albemarle, N. C.; Oct. 16-30, Charlottesville, Va.; Nov. 6-20, Lancaster, Pa.; Nov. 27-Dec. 11, Atlanta, Ga.; Jan. 8-29, Cumberland, Md.; Feb. 5-19, Memphis, Tenn.; Feb. 26-Mar. 12, Bristol, Va., and Bristol, Tenn.; Mar. 19-Apr. 2, Richmond, Va.

A GREAT CRISIS IN HISTORY

These are indeed times that try men's souls. Reflecting minds have speculated on whether we are not passing through one of the great crises in the history of mankind. World trade has fallen from \$31,000,000,000 in 1929 to \$18,000,000,000 in 1932. In that brief period it has been halved, while unemployment has doubled. Private fortunes have dwindled like government revenues. Universal bankruptcy, in the view of many, impends. Destitution

in appalling magnitude in even the most favored nations abounds, while paradoxically unmarketable surpluses of basic commodities, the essential elements of food and clothing, glut the depots and magazines from which commerce is fed. Even worse, if that be possible, prices have fallen so that debts incalculably vast have doubled, and continue to fall, paralyzing industry and checking enterprise.

Rise of Revolutions

Out of such conditions, as history teaches, revolutionary movements arise and flourish. The plight of our own country excites concern in every patriotic mind. In desperation the Congress is moved to adopt measures of relief with little regard for constitutional limitations or for what, under ordinary circumstances, would be considered as sound economic principles.

Race Cannot Be Stayed

Impelled by the prevalence of grim want among their constituents, legislation at which they would under other circumstances revolt, commands the support of members of both houses of the national legislature, traditional policies and national considerations being overborne by loyal needs. However, none need be dismayed. The onward march of the race cannot be stayed. This nation is so rich in the bounties of nature and the virility of its population, it is certain in the providence of God to emerge from the sea of troubles into which it is plunged, chastened but triumphant.—United States Senator Thomas J. Walsh, at the Democratic National Convention.

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WM. PORTER TOWNSEND, Publisher Lock Box 121 Plainfield, New Jersey

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

Indian Americans, by Winifred Hulbert.

To every wide-awake student of history, and especially the one interested in reaching the red man for Christ, this book will be found most interesting. The Christian worker who expects to succeed among the Indians must know the Indians' point of view and approach them accordingly.

161 pages. 7½x5 inches. Friendship Press, New York. \$1.00. P. B. F.

The Church or the World, by C. W. Hale Amos, D.D.

A carefully planned, well written, and thought-provoking book, discussing the invasion of the Church by formalism, rationalism, and secularism. The treatment is historical, doctrinal, and practical. The author's special purpose is to help young people to understand what the world is and what the Church is in order that they may not come into bewilderment and unhappiness by seeking to hold to two entirely incompatible positions.

254 pages. 8¾x5¾ inches. Marshall, Morgan & Scott, London. \$1.75. H. L. L.

Totem Tales, by Warren E. Crane.

Indian legends gathered by Mr. Crane during sixteen years in research trips through Alaska, Washington, Oregon, British Columbia, Idaho and California, come together in this book for the entertainment of children. They reflect the animistic beliefs of a primitive people.

95 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.00.

John: Disciple, Evangelist, Apostle, by William Dallmann.

Those acquainted with Dr. Dallmann's previous writings, especially his word pictures of *Jesus, Paul, and Peter*, will appreciate this new biographical work of art upon one of the most interesting characters of the Bible. Dr. Dallmann confines himself closely to the scriptural content, though the additional comments are most informing and illuminating. He illustrates his narrative with exquisite engravings. Altogether there are 109 half tone engravings and seven colored plates, while the book is elegantly printed on high grade paper and substantially bound. This most excellent volume is a great credit to its author and the Lutheran denomination in which he ranks as a scholarly commentator.

378 pages. 9½ x 7¼ inches. Concordia Publishing House, St. Louis, Mo. \$4.50.

C. H. B.

The Red Juggernaut, by Lucia Ramsay Maxwell.

Every loyal American should read this startling array of facts regarding the sinister power that is planning our national ruin. The diabolical ambition of the Bolsheviks, the audacious plans for carrying out their program, and the present hour accomplishments right here in our midst, are tellingly disclosed by factual evidence that will make the average citizen gasp.

Like *The Red Fog* and *T. N. T.* this timely and forceful attempt at publicity should awaken the rank and file of our citizenry to the sense of the real and terrible peril that threatens to engulf us.

The reading of this small volume will enable thousands of our unsuspecting citizens to recognize and rightly interpret happenings in their own communities that show the hand of this gigantic organization that dreams and plots the wrecking of everything that we hold dear.

218 pages. 7½ x 5¼ inches. Library Press, Washington, D. C., \$1.25.

W. H. H.

The Fact of a Future Life, by Cortland Myers, D.D., LL.D.

A re-affirmation of faith in the resurrection and the future life built upon three facts:

1. The Fact of Man—what he is and what he hopes to be.

2. The Fact of God—what He is and what He is to man.

3. The Fact of Christ—who brought life and immortality to light.

The book is written in the author's usual clear and helpful style. It presents many choice quotations on the subject.

95 pages. 7½ x 5¼ inches. Ray Long and Richard R. Smith, Inc., New York.

H. L. L.

Psalms, Volume II, by W. Graham Scroggie, D. D.

Dr. Scroggie's handy commentary on the first forty Psalms breathed such a devotional spirit and provided such clear outlines and helpful lesson truths that the readers have looked forward with anticipation to the second volume. This covers the second and third books, from Psalm 42 to 89 inclusive.

The author's purpose throughout is expository and practical, and his volumes deserve a place among the best devotional expositions of the Psalms.

191 pages. 6½ x 4 inches. Harper Brothers, New York. \$1.25.

C. H. B.

A Dreamer and His Wonderful Dream, by Alfred P. Gibbs.

The contents of this book appeared originally in a series of weekly articles in *Words of Love*, a Sunday School magazine, and have been collected and published with the view of being used in evangelistic efforts. The writer clearly sets forth the sound scriptural teachings of *Pilgrim's Progress*, and especially addresses his message to young people. Illustrated with pen pictures it can be used with lantern slides to illuminate the various scenes.

229 pages. 7¼ x 4½ inches. Gospel Folio Press, Grand Rapids, Mich. \$1.00.

C. H. B.

How to Succeed, by Clayton F. Yake.

The editor of *The Youth's Christian Companion* addresses his message to young people, and does it so winsomely and effectively that any youth with worth-while purposes should be happy to have access to these pages. Christian ethics are exalted, and all the contacts and purposes of life are considered in relation to Christian standards and ideals. Uniquely, the author places much inspirational verse, Scripture, and quoted matter on the left hand pages, while the author's original matter moves on from right page to right page. This is a worthy gift book for the young.

115 pages. 7¼ x 5½ inches. Mennonite Publishing House, Scottdale, Pa. 65 cents.

W. M. R.

The Ceaseless Circle, by John Luke Gehman, D.D.

This series of sermon-lectures features the idea of the ceaseless circle: In the Beginning, God, who is its center; Holy Ground, its circumference; Reward for Service, its application to everyday life; Old Times and New, its significance in history; The Larger Life, its continuing revolutions; and The Music of the Spheres, its meaning in the universe.

Read this book for its suggestiveness, its wealth of illustration and poetry, rather than for its profundity. Without much appeal to the Scriptures it is sound in the faith.

157 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.50.

J. R. R.

The Prophetic Lamp, by Ernest Baker.

This handy little volume will give the reader a brief survey of the principal subjects of Bible prophecy. The first chapter is devoted to the value of prophecy, the second to those predictions concerning Christ, while the third and fourth pertain to Israel and the Gentile nations. The last is devoted to the Church. Readers of this book will undoubtedly acquire a taste for a larger study of the prophetic portions of the Bible.

79 pages. 7¼ x 4¾ inches. Pickering and Inglis, London. 35 cents. C. H. B.

Youth and Creative Living, by Cynthia Pearl Maus.

The author, who is "a leader of youth in the field of growth of character," thus quotes Matthew 5:13: "Ye are the salt (Saviour) of the earth; but if the salt have lost its savor (saving quality), wherewith shall it be salted (saved)?" Would not unswerving honor jealously guard integrity of statement?

She further identifies herself by saying, "Recently a niece of mine, who is a junior in one of our largest universities, said to me, 'What would you think if I lost my religion while I am at the University?' She asked that question in all seriousness, and I am sure that she expected me to be thoroughly shocked; for she was brought up in a Christian home, and her father was at one time a minister of the Methodist Episcopal Church. I smiled as I answered, that 'if she meant by losing her religion the loss of her childish concept of who and what God is, I should be terribly shocked if she didn't.' I shall not soon forget the look of genuine relief that came over her face."

If putting a wedge between a godly father's intelligent faith and his daughter's immaturity as a Christian logician qualified to answer the specious arguments of destructive critics in our universities, is *creative* counsel, then God help our young people! Other revealing words follow when she says, "Any individual, young or old, who has the same concept of God today that he had a decade or two ago has ceased to think and live creatively. Religion is an evolutionary process." Just so: this evolutionary "poison is in the pot"; yet much that she says is wholesome and even wise, but her good maxims unwittingly come out of the heart of that old-fashioned faith which was "once for all delivered unto the saints."

167 pages. 7¼ x 5 inches. Ray Long and Richard R. Smith, Inc., New York. \$1.75.

J. R. R.

Living Issues in China, by Dr. Henry T. Hodgkin.

This informing book is written from the modernistic point of view and is therefore unacceptable to our readers, except as a further commentary upon that mode of thinking in so vital a field as missionary endeavor. The author is a medical man with wide experience of travel, who was for a time one of the secretaries of the National Christian Council of China.

We are indebted to Dr. Hodgkin for citing some of the formulas into which missionary thinking has found definition. They are:

(1) Christianity is the true religion revealed by the one true God, all other religions are the invention of the Devil; our duty is to proclaim the one and destroy the other. (2) There are elements of truth in every great religion . . . these elements are all to be found in Christianity which, as the truest and best, transcends all and includes what is worth preserving in all; therefore we are called to give Christianity to the world. (3) "In place of one religion for all mankind" says Rabbi Silver, in *Religion in a Changing World*, "civilization should foster a reverence for all religions, for all religions have a providential mission to perform in the world. There is no true religion and there is no false religion." "For this (last) writer," the author says, "and many who share his view, the problem we all have to face is to find a *modus vivendi* among the great religions," in a word, *syncretism*.

215 pages. 7¼x5¼ inches. Friendship Press, New York. \$1.00. J. R. R.

As It Looks to Young China, edited by William Hung.

A collection of seven papers written by Chinese leaders of the modern school, all of them residents of Peiping (Peking) and most of them instructors in the Yenching University. All of these gentlemen have enjoyed the privileges of higher education of the Western type, have traveled abroad, and had ample opportunity for getting the measure of world affairs and present day movements.

Looking through the eyes of these modern reformers, who affirm both ardent patriotism and Christian idealism, the reader is enabled to discern something of the tremendously complicated social upheaval through which China is passing. From the conceptions of life fostered by the old Confucian system to the present day social order of the West is a far leap—indeed the chasm is so broad and deep that catastrophe is inevitable. How the new order of things impacts upon the old, with conflicts, confusion and many disappointments, is discussed from the aspects of the family, the school, the vocation, the nation, the world and the Church.

The volume is well written, deeply interesting, and throws a flood of light upon the enigma of present day China, which most Westerners will gladly welcome and deeply appreciate.

181 pages. 7¼ x 5¼ inches. Friendship Press, New York. Paper 60 cents; cloth \$1.00.

W. H. H.

Can Organized Religion Survive? by Oswald J. Smith.

Here an untrammelled spirit writes out of an experience of the yielded life—*pungently*. You feel that he has sounded to the depth of the plane from which he writes, and this adventure compels your respect. You may not always agree with his convictions, but you will recognize them as *convictions*. Can Organized Religion Survive? is only one of twenty-nine topics discussed. They are presented as an antidote to the prevailing apostasy from God, and their call back to God is clear and sure.

299 pages. 8½ x 5¼ inches. Toronto Tabernacle Publishers, Toronto. \$2.00.

J. R. R.

Out of the Storm in China, by William B. Lippard, D.D.

Although this volume is designed primarily to review and appraise the missionary work which northern Baptists of the United States have maintained in China for nearly a century, it has no exclusively sectarian value, but will be found useful for supplementary reading by all who pursue the widely adopted mission study course for the current year. For in the widely distinct fields of eastern, southern, and western China the Baptists have faced problems common to all dominations in the rapidly changing East, and their long experience has been illuminating and on the whole encouraging. Great sacrifice, strong faith, and desperate heroism have characterized foreign workers and native Christians alike, to the glory of God and His keeping power.

For nearly forty years China has been passing through a series of crises deeply affecting her national status and her attitude toward all foreigners in her midst, hence many acute questions have arisen and their solution is not yet completed. Most valuable are the chapters on Adjustments of Today and Problems of Tomorrow, discussing extraterritoriality, gunboat protection, native control of workers and funds sent from America, union movements among the 120 denominations there, the future of the Church as a method of religious work, and the increasing materialism in China. Educational mission work has proved very valuable in developing leaders, without whom the native churches and schools could hardly have survived when "antiforeignism" at times compelled Americans to withdraw. Five maps vividly supplement the text.

201 pages. 7¼ x 5 inches. Judson Press, Philadelphia. \$1.50.

H. E. S.

The India Round Table Conference and After, by D. Madhava Rao.

This compact and readable exposition, in-

troduced by an English member of parliament, reflects the ample qualifications of the author, who is the son of an Indian High Court judge and chief correspondent of the *London Morning Post*. To intimate knowledge of India's leading men and the intricate local situation, he adds sympathetic understanding of the British government's larger problems there. He holds the recent viceroy, Lord Irwin, and England's "Socialist" cabinet of the time, as greatly to blame for initiating such a conference. It proved a disastrous failure, seriously weakening British prestige and leaving the situation worse than before. It foundered on the rock of communal and minorities settlement, the division of seats among the various racial and religious groups that must compose the Indian parliament. For this failure Mr. Gandhi was chiefly responsible because of his recurring inconsistency. Already in India he had broken his pledge to the viceroy, deserting his alleged convictions to support the extreme radical wing, and at London he repudiated the claims of the depressed classes for special representation and safeguards, while cynically using his opportunity, by interviews and statements, to promote anti-British propaganda in western lands as well as India. He posed as friendly to the Moslems, but they are now definitely alienated, having discovered that he cherishes only the one policy of subordinating all minorities to the Congress (Hindu) party. This is a fatal blow to Indian nationalism, demonstrating entire unfitness for self government and the need of British control for years to come.

94 pages. 7½ x 5 inches. Heath Cranton, Ltd., London. 75 cents.

H. E. S.

The Minister's Week-Day Challenge, by Edwin H. Byington.

One need not agree with every detail of these twenty chapters to appreciate the practical value of this handbook to the problems of the ministry. The challenges enumerated include almost every difficulty of the pastoral relationship, and it is at once apparent that each problem is real rather than imagined. One reads the suggested solutions to these problems with the conviction that it should long ago have occurred to him to accept a given challenge in the simple and practical way set forth in this volume. The book ought to be of real help to young ministers, and makes inspiring reading even for those who have been on the way some little time.

229 pages. 8 x 5½ inches. Richard R. Smith, New York. \$2.00.

H. F. S.

Paul's Superlative and Other Sermons, by M. P. Hunt.

These eleven sermons by the pastor of the Eighteenth Street Baptist Church, Louisville, Ky., are evangelistic and scriptural throughout. Several of the sermons are of especial interest; for example, those on the lodge, the dance, and hell. The author is a Mason, but shows that "the Church is of the Lord from heaven, the lodge is of human origin." The sermons are of real spiritual help.

164 pages. 7½ x 5½ inches. Pentecostal Publishing Company, Louisville, Ky. \$1.00.

H. F. S.

The Outlined Bible, by James Lee.

The author is an instructor at the Midway Conference Hall Bible School, London, and the content of his work is a series of sixty-six charts devoted to a brief analysis of each book of the Bible. They are excellent for blackboard work where the teacher has for the lesson a survey of a book. Each chart contains the key word, central theme, title, time, designation, peculiarities, message, and analysis. Teachers and students studying the Bible synthetically will find this work of exceptional value.

66 pages. 11½ x 8¾ inches. Fleming H. Revell Company, New York.

C. H. B.

The Bible Student Companion, by William Nicholson.

The compiler has had for his object the presentation of a real companion volume for the diligent student of the Bible. His first aim has been completeness, then accuracy, and finally compactness, and an examination

of the work suggests that his purpose has been fully realized. For its size it abounds in informing and illuminating material on the Bible, and in addition quotes extensive portions of Scripture to be explained, thus making it a brief critical commentary. The latest information from travelers and writers in Bible lands has been placed before the readers, and the modern names of all localities is provided where there is any certainty. A clear synopsis of each book of the Bible is given, and the meaning and pronunciation of all proper names in Scripture. A concordance based on Cruden's is interspersed in the alphabetical arrangement of topics, which provides a unique feature to this Bible dictionary and commentary. Its strict adherence to the authority of the inspired Word enables it to be highly commended.

870 pages. 8½ x 5¼ inches. Fleming H. Revell Company, New York. \$2.50.

C. H. B.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from Aug. 1 to 31, 1932, inclusive:

	Number of Contributions	Amount of Contributions
Africa	2	\$ 5.10
Alaska	3	.90
Army and Navy	2	.85
General Missions	10	24.16
Hospital	233	766.50
India	1	4.80
Latin America	19	84.50
Lodging House	1	4.50
Miners	1	2.50
Mountain	100	347.95
Pioneer	23	114.10
Prison	79	345.16
Seamen	1	.75
Spain	5	14.00
Free Tract	2	1.25
French Louisiana	1	5.00
Life Saving Stations	1	.75

FREE GRANTS OF LITERATURE

Literature was sent on account of the Book Funds from August 1 to 31, 1932, inclusive:

The total amount of literature sent on the Funds is as follows: 7,092 Colportage Library books, 9,022 Evangel Booklets, 2,053 Pocket Treasuries, 20,569 special-edition Gospels of John, 49,532 tracts, 505 Testaments, 30 Emphasized Gospels of Matthew, 9 Bible Alphabet and Memory Work booklets. This was sent in 432 shipments to 44 states, 2 shipments to Hawaii, 4 shipments to the Philippine Islands, 1 shipment to Porto Rico, 12 shipments to Canada, 24 shipments to 16 foreign countries.

Africa Book Fund: 4 shipments: 12 Colportage Library books.

Army and Navy Book Fund: 1 shipment to 1 state, 1 shipment to Canada: 15 Colportage Library books, 18 Evangel Booklets, 50 tracts, 100 special-edition Gospels of John.

Free Tract Fund: 15 shipments to 10 states, 1 shipment to Canada, 1 shipment to 1 foreign country: 5,050 tracts.

French Louisiana Book Fund: 2 shipments: 60 Colportage Library books, 44 Evangel Booklets, 550 tracts, 25 special-edition Gospels of John.

General Mission Fields Book Fund: 1 shipment to 1 state, 2 shipments to Hawaii, 4 shipments to the Philippine Islands, 6 shipments to 6 foreign countries: 110 Colportage Library books, 185 Evangel Booklets, 785 tracts.

Hospital Book Fund: 114 shipments to 35 states, 6 shipments to Canada: 2,246 Colportage Library books, 2,740 Evangel Booklets, 1,368 Pocket Treasuries, 15,972 tracts, 6,048 special-edition Gospels of John, 40 Testaments.

India Book Fund: 2 shipments: 37 Colportage Library books, 81 Evangel Booklets, 10 special-edition Gospels of John.

Latin America Book Fund: 4 shipments to 2 states, 1 shipment to Porto Rico, 10 shipments to 9 foreign countries: 85 Colportage Library books, 322 Evangel Booklets, 4,995 tracts.

Mountain Book Fund: 156 shipments to 8 states: 1,688 Colportage Library books, 1,833 Evangel Booklets, 175 Pocket Treasuries, 4,657 tracts, 5,413 special-edition Gospels of John, 362 Testaments, 9 Bible Alphabet and Memory Work booklets, 30 Emphasized Gospels of Matthew.

Pioneer Book Fund: 12 shipments to 9 states, 1 shipment to Canada: 237 Colportage Library books, 414 Evangel Booklets, 3,362 tracts, 1,090 special-editions Gospels of John, 13 Testaments.

Prison Book Fund: 142 shipments to 33 states, 4 shipments to Canada: 2,552 Colportage Library books, 3,385 Evangel Booklets, 510 Pocket Treasuries, 7,883 special-edition Gospels of John, 14,111 tracts, 90 Testaments.

Spain Book Fund: 1 shipment: 50 Colportage Library books.

Moody Bible Institute Monthly

Moody Bible Institute of Chicago

William M. Runyan

The Institute

Alumni Gleanings

W-M-B-I

OUR VISITORS

The July report from the Host's office furnishes interesting information. The registered visitors numbered 310, of whom 140 were taken through the buildings, and 288 saw the motion picture. The visitors were from 25 states of the Union, and 5 foreign countries. The pieces of informational literature given out numbered 3,877. A keen interest in Institute work was manifested and a number of prospective students were among the visitors.

HERALDED ABROAD

The Christian Endeavor Union of Tacoma, Wash., issues a publication which recently honored the Moody Bible Institute by giving an account of its work and courses, prepared by Dean H. L. Lundquist, and also the Doctrinal Statement of the Institute in full. The great Northwest has sent many excellent students to the Institute, which stands always ready to welcome others.

A RIPENED SHEAF

Dr. William R. Newell '95, who followed student days at the Institute with years of acceptable teaching as a member of its Faculty, and who has later been widely used in Bible conference and evangelistic work, has recently, with a brother and sister, stood at the grave side of his honored father, Rev. David A. Newell, who died on August 6, at Deland, Fla., at the age of ninety-six years. Dr. Newell's mother died four years ago, having reached the unusual age of ninety years. This garnering of God enriches the anticipations of heaven for those who await the coming of the Lord.

PLAYTIME

The past year has marked a substantial advance in the playtime facilities at the Institute for the children of married students. We present a picture of the playground as now equipped. The Chestnut street stub, seen in the foreground, was ceded to the Institute, and farther back is the old playground which was indeed inadequate. Both the children and their mothers are made happy by these contributions to family well-being.

A WORD IN SEASON

Mr. H. M. Hillis, field secretary of the Bible Institute of Los

Angeles, recently sent a cordial letter to Dr. Gray, which we quote in part:

"On behalf of the Institute we thank you for the hospitality extended to the team of boys from this school who were holding gospel services in your city.

"We are all rejoicing because many souls were won to Christ through the services of these consecrated young men. It was the first trip of the kind for most of them, and though there were Red Sea places, God always led them across on dry land.

"Their stay at the Moody Bible Institute was one of the bright spots of their trip, and the rest and Christian fellowship will always be remembered by them."

H. FRAMER SMITH HONORED

Dr. H. Framer Smith '13, Director of the Pastors Course, has been granted the Doctor of Philosophy degree by Northwestern University. The thesis which he offered was on the theme, "Genetic Textual Criticism of the Old Testament." Dr. Smith also holds the Master of Arts degree from Northwestern.

FACULTY AND STAFF ENGAGEMENTS

Solomon Birnbaum, August 5-12, Annual School of Jewish Missions, Winona Lake, Ind.

J. W. Davis, August 7, Berean Baptist Church, Grand Rapids, Mich.

Harold L. Lundquist, August 7, Buena Memorial Presbyterian Church, Chicago; August 14, Lakeview Swedish Mission Church, Chicago.

Dr. P. B. Fitzwater, August 12-21, Central New York Bible Conference, Homer, N. Y.

W. Taylor Joyce, August 11, First Baptist Church, Kent City, Mich.; August 27, tent service, Harrison St. Congregational Church, Oak Park, Ill.; August 28, First Congregational Church, Whitehall, Mich.

ALUMNI MEET AT FOREST CITY, IOWA

A happy group of former students and friends of the Institute gathered in the city park at Forest City, Iowa, on June 16. Dr. Henry Ostrom, who had been conducting a Bible conference in the Calvary Baptist Church, was a welcome guest and brought a message of good cheer and encouragement. Old memories were revived, and praises to God were expressed for the blessings received at M. B. I. Among those present were, Melvin Hansen '21, pastor, Calvary Baptist Church, Forest City; Samuel M. Gladstone '20, pastor, Presbyterian Church, Lone Rock, Iowa; John Finlayson '28, and Mrs. Finlayson (Alta Zener '31), of Buffalo Center, Iowa; Rev. C. A. Montanus '96, who brought the greetings of the Institute, and Mrs. Montanus. Rev. and Mrs. Don Kennedy, of Blue Earth, Minn., graduates of Northwestern Bible Training School, Minneapolis, were guests at this gathering.

RECENT SPECIAL SPEAKERS

Rev. George Dibble, Winona Lake, Ind.; Rev. A. W. Wright, pastor, Pisgah Presbyterian Church, Corsica, Pa.; Rev. C. E. Strong, pastor, First Baptist Church, Hillsboro, Iowa; Rev. S. Graham Fraser, pastor, First Presbyterian Church, Cushing, Okla.; Rev. R. G. Stacy, Mt. Washington Baptist Church, Pittsburgh, Pa.; Rev. John Raymond, pastor, First Baptist Church, Bay City, Mich.

THE BIBLE INSTITUTE OF PENNSYLVANIA

Dean Lew Wade Gosnell, former Dean of the Moody Bible Institute, reports a wonderful graduation in the Bethany Presbyterian, the old Wanamaker church. There were 52 graduates, 25 from the Day School and 27 from the Evening School. Dr. H. A. Ironside, pastor of the Moody Memorial Church, Chicago, gave the graduation address.

JULIUS HAAVIND

Mr. Haavind, at one time head of our Household Department, has recently been appointed assistant steward in the new county hospital of Los Angeles, Calif., where he serves 10,000 meals a day, having under his employ some 320 persons. Mrs. Haavind is supervisor of the dining room. Mr. Haavind's

(Continued on page 91)



Playground, the Chestnut Street Stub

Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with MONTHLY readers in all parts of the world. Please send items promptly, written legibly with full name and address, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

G. D. N. TORNVALL MARTYRED

Another former student, Gustav Tornvall (Evening School '28), is reported to have met death by martyrdom. Mr. Tornvall was born in Shanghai, China, April 3, 1899, his parents being veteran missionaries of the Scandinavian Alliance Mission, who labored for many years at Pinglaing, Kansu, their son having carried on the work since the death of the father.



G. D. N. Tornvall

Besides the reports given out by the press, the home office of the mission has received a cablegram from their field treasurer in China, as follows: "G. D. N. Tornvall missing since July 23. It is reported here (Sian—the capital of the province of Shensi) and generally believed that he was killed by soldiers a short distance from Sian."

Mr. Tornvall's work had become extensive—a large station and several outstations, and a good-sized hospital with doctor and native nurses. As vice-chairman of the China field he held supervision of some sixty missionaries and was most highly esteemed as a devoted Christian and fellow worker.

The work will now be carried on by a brother-in-law, Earl Peterson, and Mrs. Peterson (Sofia Tornvall '27). The widowed mother and other relatives live in Chicago, and to them and the bereaved workers on the field, the MOODY MONTHLY extends deepest sympathy.

Richard Begbie '31, is assisting Joseph Keating '18, with mission work in Trenton, N. J. Endeavoring to keep the mission on a self-supporting basis they accept contracts to tear down buildings and sell the old material, using unemployed men. These men are paid in groceries. Single men are given lodging as well as meals. There has been excellent response in the meetings held after the day's work is over. Seven accepted Christ in one evening.

John L. Entwisle '17, and Mrs. Entwisle (Helen Hart '21), are serving the Lord in the First Baptist Church of Graham, 2006 E. 87th St., Los Angeles, Calif., and are praising Him for blessings He is granting there.

Emil Pearson '19, South Africa General Mission, Angola, P. W. Africa, sends good news of eight catechumens having re-

cently arrived at the Muye mission station for Bible study, while there are a dozen at the out stations. Several hundred have confessed Christ as their Saviour.

Leo Lyle '31, making Clintwood, Va., his headquarters, is doing a widely scattered colportage work. Three routes range from four to twelve miles out. Much gospel literature has been distributed, and return trips have shown some remarkable fruit from the sowing of the Word of truth. Conversions and restorations have been numerous.

P. R. Van Blarcom '02, living at Sardis, Ohio, is a retired missionary of the American Sunday School Union, having given twenty years to service in the field. The July issue of the Union magazine makes appreciative mention of his faithful ministry.

Horace D. Murfin '28, and Mrs. Murfin, a present M. B. I. student, are preparing for pioneer missionary work in Latin America. Mr. Murfin has recently been ordained and is actively engaged in holding missionary deputation meetings.

Dr. H. L. Weber '11, and Mrs. Weber, after a brief furlough in America, have returned to their important hospital work in Elat, Cameroon, W. Africa, which is under the Presbyterian Board.

Earl Jensen '31, is serving as pastor of the Berea Baptist Church, Bunker Hill, Ill. He and Mrs. Jensen are praising the Lord for the way in which He has opened doors for them, and they report that the work is progressing in proportion to the consecration of the church.

The July issue of *The Sunday-School Missionary*, the publication of the American Sunday School Union, carries greetings to its readers from a number of retired missionaries, among them P. R. Van Blarcom '02. Mr. Van Blarcom, now seventy years of age, served the Union for twenty-four years. His present address is R. D. No. 2, Box 59, Sardis, Ohio.

Ralph D. Rhodes '30, has for two years been pastor of the Community Church of Christ at Whiting, Ind., which he had served while a student. The church membership has grown from 30 to 89, with an average attendance of 95, and the Sunday School attendance averages 135.

Hugo Montanus '28, was graduated from the Dubuque, Iowa, Seminary, June 6, and is now pastor of the Presbyterian Church at Elizabeth, Ill.

Irma Fremd '28, Buffalo, Minn., who worked for a few years under the Presbyterian Board among the Indians in New Mexico, has been called as matron to an Indian school at North Fork, Calif.

A. T. Rolene '29, and Mrs. Rolene '29, after several successful years in home mission work in the state of Washington, are located at Dows, Iowa. They expect to conduct evangelistic meetings for

a number of pastors in that vicinity.

Ralph B. Fisher '02, pastor of the Presbyterian Church, Grundy Center, Iowa, is leader of the Grundy County Ministers Chorus, an organization representing six denominations and consisting chiefly of ministers serving large country churches. Arthur G. Annette '22, is a member of the chorus. They were heard with pleasure and profit on August 10 at the Institute Bible Conference in Iowa Falls, Iowa.

P. B. Chenault '31, was ordained to the Christian ministry in the First Baptist Church, LaSalle, Ill., on April 7. Rev. David E. Gillespie, pastor of the Western Springs (Ill.) Baptist Church, asked that it be a matter of record that he most heartily recommended and favored the ordination of the candidate, and that as his examiner in doctrine he had found very few candidates as well qualified in that realm.

C. Daniel Andersen '29, and Mrs. Andersen (Martha C. Andersen '27) write from Panzi-Kikwit-Sur, Kuilu, Congo Belge, West Africa, of fruitful preaching trips among the native villages. During an electrical storm, Mr. Andersen, with two or three natives and a goat were in a newly completed chapel when a bolt of lightning fired the building, killed one of the natives and the goat, and shocked Mr. Andersen into unconsciousness. He was rescued from the chapel, which was totally destroyed. They are finding much joy and victory in their work with the Augusta Hutchison Memorial Mission.

Harry P. Gray '93, Mechanicsville, Iowa, formerly pastor of the Presbyterian Church at that place, was a recent visitor at M. B. I. He has devoted the last sixteen years with the United States postal service, and holds a letter from Postmaster General Brown commending his "long and creditable record." He is expecting to resume full-time Christian work.

Larkin Kelsey '29, was ordained as a minister of the gospel by the Pentecostal Church of Christ, Toledo, Ohio, on May 15, and he expects to serve as the Lord leads.

Rev. Andrew H. Norum '12, St. Paul, Minn., has within recent weeks made a tour of Cuba for the study of spiritual conditions. He was a welcome visitor at the Institute on his return trip in August.

Elsie Young '31, acting as assistant secretary to the board of directors of the Winnipeg Bible Institute, spent a few days this summer at one of the six camps for boys and girls, operated by the Canadian Sunday School Mission. Six girls were assigned to her group, one saved, and five ignorant of the way of life. Before leaving, Miss Young had the great joy of leading all of the five into a saving knowledge of the Lord Jesus Christ, besides four others not assigned to her group. The daily program as outlined—morning and evening meetings, games, swimming, and group devotions—presents a well balanced physical and spiritual menu. In the small groups the workers had opportunity for personal contact with each child.

Ben W. Clendinen, Jr. '27, sends a "Mexican Message of Praise and Prayer" from Valles, San Luis Potosi, Mexico, to which place he has returned after a year to serve as missionary-colporteur. "Please pray for the seed sown, and that I may soon learn the most effective methods of working. Pray for the Lord's will to be done in the

matter of a young man who is planning to join me in the work. . . . I wish there were some way for me to impress you with the importance of more often helping by prayer.

Albert W. Wright '25, pastor of the Pisgah Presbyterian Church, Corsica, Pa., and his mother, Mrs. M. E. Wright, were present at the graduation exercises on August 4, when his brother, Nelson Wright, received the Institute diploma. Mr. Wright's church has a membership of 304, 31 members having been added last year. He is in his third year as pastor of the church.

Stanley Eaton '16, writes from 68 Cambridge St., Stanmore, N. S. W.: "Mrs. Eaton and I are still in charge of the C. I. M. Home at Stanmore, Sydney. The way seems to be blocked for our returning to China, so we content ourselves to do what He enables us in seeking to bring the needs of China before the Lord's people here. He gives many tokens of His approval as we go from place to place speaking of His work in China."

David L. Forsythe '28, writes from Swan River, Man., Canada: "I have been with the Canadian Sunday School Mission since June, 1931, and can frankly say that I have enjoyed the work immensely. God has graciously rewarded my feeble efforts with precious fruit for His kingdom, for which I magnify His holy name."

Mrs. Everett Ham (Gertrude Taylor '05) suffered the fracture of five ribs recently when her car skidded and went into a ditch. After several days in a hospital in Flint, Mich., she returned to her home in Chicago where she is recuperating.

David MacMeekin Conn '95, pastor of the First Presbyterian Church, Freeport, Pa., says that while the age in which we are living is busy from a commercial point of view, he has the opportunity of giving no less than six addresses each week in addition to ministering to the sick and shut-in.

A. Reilly Copeland '14, narrowly escaped death early in July when the Tabernacle Baptist Church, Waco, Tex., of which he has been pastor for ten years, was destroyed by fire. Mr. Copeland was trapped in his study, and had to jump from a window fifteen feet from the ground. He fractured his knee cap. His library was burned. He is praising God for the privilege of these ten years of service.

C. E. Richter '22, is ministering with blessing and power in the Exposition Park Presbyterian Church, Dallas, Tex. This church led for the Dallas Presbytery in the number of members received on confession of faith during the year closing April 30. A friend writes that Mr. Richter "is making good use of the training received at the Moody Bible Institute."

Gaston Strobino '32, Paterson, N. J., was given unusual publicity on the event of his graduation from M. B. I. on August 4. The Paterson *Call* took occasion to review "Gal's" exploits as runner at the Olympic Games in Stockholm, Sweden, in 1912, where he finished the marathon race third, the leader for the United States, runners from South Africa winning first and second places. The newspaper account is thrilling reading.

James Schreiber '28, has been appointed by the Oak Hills Fellowship as superin-

tendent of the work, which is being maintained by this organization in northern Minnesota. The mission, which supports several workers, carries on community Sunday Schools, Summer Bible Schools, Sunday Schools by mail, summer camp for boys and girls, and distributes good reading matter. The headquarters of the mission are at Bemidji, Minn.

BORN

To Ralph D. Rhodes '30, and Mrs. Rhodes '31, a son, Charles Haddon, August 6, Whiting, Ind.

To William Schobert '31, and Mrs. Schobert (Mabel Montanus '31), a son, Hugo Theodore, July 10, Dallas, Tex.

To Paul Hale '31, and Mrs. Hale, a daughter, Pearl Helen, July 6, Lange Gasse 53, Vienna VIII, Austria.

To George Elmer Noble '30, and Mrs. Noble, a daughter, Pearl Marie, August 17, Athens, Georgia.

To Stanley T. Kroon '30, and Mrs. Kroon (Agnes Pennington '30), a daughter, Dorothy May, August 28, Minneapolis, Minn.

To R. H. Blackburn '29, and Mrs. Blackburn (Dorothy Stark '23), a son, Joseph Thomas, August 26, Elkhart, Ind.

MARRIED

Forest Webster Hall '19, and Margaret Virginia Moorhead, August 19, Seneca-ville, Ohio.

Herbert Bingham and Pansy Pearl Reninger '32, July 30, Chicago, Ill.

George Salstrand '31, and Candace Benson '32, August 4.

Frank Fisher '32, and Gladys B. Bierma '32, August 20.

J. Arthur Graydon '32, and Ethel M. Hennings '32, April 21, Chicago.

Elmer Anderson and Emma Emmelia Tofelt '25, in May, Merrill, Wis. Present address, 1812 W. First St., Merrill, Wis.

Jacob W. Doorenbos and Florence Kooi '23, June 9, Morrison, Ill.

Oliver Martin Thomson '30, and Dorothy Bernice Higgins '29, August 4, Recife, Brazil, S. A.

James Edwin Lombard '31, and Esther Walker '31, August 27, Chicago.

William M. Lessel '29, and Vivian Gertrude Craig '29, September 3, Fairbury, Ill.

AT REST

Herman Rothe '03, whose home was at 1146 Spruce Street, Berkeley, Calif., has been called into higher service. No particulars were reported.

Rev. Alexander O'Brien '90, Venice, Calif., on July 15 was called into the more excellent glory.

Fanny Hatch Lincoln '94, San Leandro, Calif., has entered into rest.

Gussie Flournoy (Mrs.) '24, Beeville, Texas, on June 14, was called from labor to reward.

David P. Weiss '27, loved by many friends and highly esteemed as an active member of the Cicero Fishermen's Club, died on May 25 at his home in Forest Park, Ill. His sudden home-going at the age of thirty-seven was from a heart attack.

MOODY BIBLE INSTITUTE

(Continued from page 89)

position is a political one, in which he has already saved the county a large sum of money. He has installed the same system and uses the same rules which worked so well under his administration in the Moody Bible Institute.

IS THIS THE END?

I cannot help feeling that we have now learned how to satisfy each and every want of man so quickly, so efficiently, in such enormous numbers, and, above all, so cheaply that we can satisfy them only at a loss. Has profit disappeared from the world? Is it possible that we are suffering not from too little trade, but from too much; not from depression, but from prosperity? Have we arrived at a point where we must introduce some Mr. Huxley, something that will make trade just a little more difficult? Has mankind, in fact, to turn 'round in its march and begin to go backward? It looks like it.

A famine of plenty. What a paradox! Things so cheap that no one can afford to buy them! There's such an air of brilliant anticlimax about the situation that if God is a good artist He must have meant this for the final curtain.

And ending, eh? A rounding off? It sneaks into position like the last line of a limerick. It is almost too perfect. I wonder if it really is the end.—Anthony Gibbs, in *Current Topics*.

SELL BETTER CHRISTMAS CARDS

New, different Dollar box assortments of fine Scripture Text Christmas Cards and Folders. 21 beautiful greetings. Retail for \$1.00. Costs agent 50c in lots of ten or more boxes. Sample box postpaid 60c. Order your sample box today, you should sell hundreds of boxes before Christmas.

Better Book Room, B882, Wichita, Kans.

NEW YORK'S BIGGEST VALUE

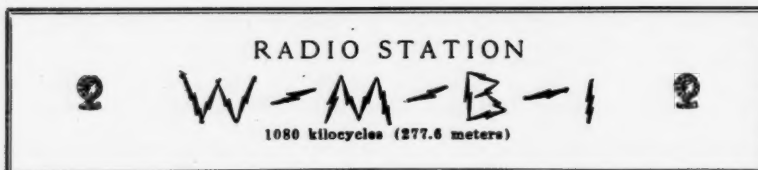
• FINE ROOM and BATH •

\$2.50 SINGLE
\$3.00 DOUBLE

A modern, new hotel located in heart of New York, 100 feet West of Broadway yet quiet and cool. Each room has bath, circulating ice water, electric fan, Beauty-rest mattresses, exceptional furnishings and atmosphere.

Hotel Piccadilly

227 WEST 45th ST.
NEW YORK



REACHING THE BOYS AND GIRLS BY RADIO

During the period of Daylight Saving Time W-M-B-I broadcast a half hour boys' and girls' program each week day, except Saturday, from five-thirty to six o'clock. Bible stories were given, the simple gospel presented, and decisions for Christ urged. Gospel songs and choruses were sung and taught and missionary stories related that were calculated to quicken the interest of the boys and girls and lead them to dedicate their lives to Christian service. Fruit as the result of these radio programs is frequently seen, two recent incidents being especially encouraging.

Little Nancy, ten years old, who lives in Illinois, while visiting her aunt this summer in a neighboring state, tuned in and heard the boys' and girls' program, and as a result she definitely accepted the Lord Jesus Christ as her own Saviour. She has now returned to her home and is there bearing a testimony to the saving and keeping power of Christ.

Edward, nine years old, who lives in Chicago, and who is a devoted listener to W-M-B-I programs, began to be burdened for the Chinese laundrymen in his neighborhood and wrote to the Radio Department for Chinese tracts. A recent letter from Edward contains the following:

"Pray for my Chinamen. I gave them the tracts and their faces were so happy. One promised he would go to church. Something kept telling mother and me, 'Go talk to those poor Chinamen. Jesus died for them too and He loves them

just the same as He does us. Jesus does not want them to perish.'"

And in a later letter he says:

"My two Chinamen are fine. I gave them two more Chinese tracts last Saturday and they talked nice about Jesus. I took them a bunch of flowers too, and mother said, 'Sometimes those little helps lead them to Jesus.' Keep on praying for them."

Who can tell what will be the far-reaching effect of the salvation and surrender of a boy and girl like these?

RADIO SCHOOL OF THE BIBLE

The schedule for the Fall term of the Radio School of the Bible is as follows:

Tuesdays, beginning September 27, at 3:00 P. M., "The Bible—Its Truth and Dependability"—Rev. W. Taylor Joyce.

(Each lecture is repeated at the midnight hour on Wednesday, 12:00 to 1:00 A. M.)

Friday, beginning September 30, at 10:50 A. M., "Wonders of the Word"—Iris Ikeler McCord.

Saturday, beginning October 1, at 3:15 P. M., "Plain Talks on Foundation Truths"—Wendell P. Loveless.

These courses are planned for twelve weeks. Enrollment may be made for one, two, or all three courses at the same time, in which case the enrollment fee of \$1.00 should be remitted for each of the courses chosen.

Registered membership in the classes entitles each student to the study outlines, etc., named in the various courses. At the

conclusion of the series of lectures an examination will be mailed, and when successfully completed also an engrossed certificate of the Radio School of the Bible, size 10½ x 13 inches. Prompt enrollment is recommended, so that you may not miss any of the classes.

STANDARD TIME SCHEDULE

W-M-B-I returned to Central Standard Time on September 25, and with this change has necessarily come some change in our schedule, which is shown below. The Young People's Hour, is a new feature broadcast on Saturday afternoons at 1:30, under the general direction of Rev. J. Guy Jordan, Assistant Director of Practical Work. This hour is designed to offer suggestions to young people for definite service in young people's meetings, etc.

The "Continued Story" Hour will be broadcast from 11:30 A. M. to 12:00 noon on Monday, Tuesday, Thursday, and Friday.

On Sunday afternoons the Italian service will be broadcast from 1:30 to 1:50, and the Spanish service from 1:50 to 2:10. The regular Sunday afternoon hour of Worship and Praise will continue until 3:30. This will include the best in sacred and gospel music, and short spoken messages.

Pray for the new fall and winter schedule.

The WMBI Announcers Trio can sing for you in your home

Send for list of the Trio's beautiful songs that are on Victor Orthophonic Records. Co-operate in "broadcasting" the Gospel by means of these effective vocal messages!

The Bible Institute Colportage Ass'n

843 North Wells Street

Chicago

MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, October 2, 9, 16, 23, 30

1:30 P. M.—Gospel Service in Spanish
1:50 P. M.—Gospel Service in Italian, Rev. A. F. Scorza
2:10 P. M.—Service of Praise and Worship

Monday, October 3, 10, 17, 24, 31

7:00 A. M.—Morning Worship Period
10:30 A. M.—Devotional Hour
11:30 A. M.—Continued Story Reading
12:00 M.—Noonday Loop Evangelistic Service
1:00 P. M.—Organ Program
3:00 P. M.—Book Table
3:20 P. M.—Music
3:40 P. M.—Gospel Service in Greek, Rev. John M. Yannicks
12:00 P. M.—Midnight Hour†

Tuesday, October 4, 11, 18, 25

7:00 A. M.—Morning Worship Period
10:00 A. M.—Parents Bible Story Hour
10:30 A. M.—Missionary Hour, John R. Riebe
11:30 A. M.—Continued Story Reading
12:00 M.—Organ Program
2:00 P. M.—Question Hour
3:00 P. M.—Radio School of the Bible, Rev. W. Taylor Joyce
3:30 P. M.—Swedish Service, Prof. Carl Hanson
11:00 P. M.—Special Late Program and Midnight Hour†

Wednesday, October 5, 12, 19, 26

7:00 A. M.—Morning Worship Period
10:00 A. M.—Shut-in Request Program
12:00 M.—Noonday Loop Evangelistic Service
2:30 P. M.—W-M-B-I Prayer Service
3:00 P. M.—Sunday School Lesson, Iris Ikeler McCord
3:40 P. M.—Lithuanian Service*
12:00 P. M.—Music-Radio School of the Bible, Mr. Joycet

Thursday, October 6, 13, 20, 27

7:00 A. M.—Morning Worship Period
10:00 A. M.—Parents Bible Story Hour
10:30 A. M.—Story Hour
11:30 A. M.—Continued Story Reading
12:00 M.—Organ Program
3:00 P. M.—Special Program
3:40 P. M.—Holland Service*
11:00 P. M.—Special Late Hour Program†

Friday, October 7, 14, 21, 28

7:00 A. M.—Morning Glory Club
10:30 A. M.—Music-Radio School of the Bible, Mrs. McCord.
11:30 A. M.—Continued Story Reading
12:00 M.—Noonday Loop Evangelistic Service
2:00 P. M.—Home Hour, Mrs. McCord
3:00 P. M.—Special Program
3:30 P. M.—Danish-Norwegian Service, Professor Hanson
11:00 P. M.—Special Late Program and Midnight Hour†

Saturday, October 8, 15, 22, 29

7:00 A. M.—Morning Worship Period
10:30 A. M.—Church School Period
11:00 A. M.—K. Y. B. Club, Melvin M. Seguire
11:30 A. M.—Jewish Sabbath Service, Rev. Solomon Birnbaum
12:00 M.—Organ Program
1:30 P. M.—Young People's Program
2:00 P. M.—"Mother Ruth" Period for Girls
2:30 P. M.—Jeduthun Ensemble and Announcers Trio
3:15 P. M.—Radio School of the Bible, Wendell P. Loveless

*Russian service alternate Wednesdays. German service alternate Thursdays.

†Subject to change.

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